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PROF. ALPHEUS S. PACKARD.

Born December 23, 1798, died July 13, 1884.

NEED we say that teachers remember pupils; often recall with vivid distinctness their familiar forms, as they sat long years ago in the recitation-room; and that it causes a thrill of gratification to recognize them when they come back again? They trace them step by step in the progress of life, rejoice in their usefulness, feel themselves to be sharers in their successes, their honors and their fame. As their great reward, they would be remembered in return, so far as they deserve to be remembered, for devotion to their trust, for jealous pride in the true honor and the highest welfare of pupils and of the college. In hours of anxiety and despondency no such voices of cheer and hope reach their ears as those of alma mater's own sons, giving assurance of their active sympathy in whatever, amid the conflicts and struggles of the college, aims for the promotion of its highest interests and the establishment of truth and right.—From an address, *Our Alma Mater*, given by Professor Packard to the Bowdoin Alumni Association.

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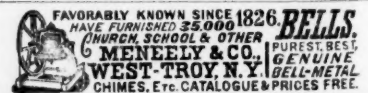
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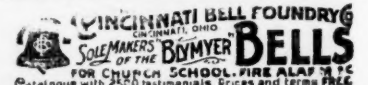
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THE CONGREGATIONALIST

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Boston Thursday 21 June 1894

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SOME cheering signs of growing Christian unity were reported at the home missionary meeting at Omaha. The ministers of five denominations in Salt Lake, Utah, meet every Monday morning, and the churches of these denominations have held united evangelistic meetings the past winter. Inquiries concerning Congregational methods and their adaptability for the union of various denominations are coming from many quarters, and in several places have been followed by practical results. At Clarksville, Mich., a church of 123 members, which includes representatives of several denominations, has been organized and has become Congregational. A business man, not a professing Christian, has lately erected a fine edifice for a church at Nekoosa, Wis., and proposes to offer it to Congregationalists, believing that they can best unite the different elements in the town in one church, which is all that is needed at present. Other instances have occurred in which Congregationalists have united with other denominations which appeared in those localities more likely to prosper and maintain harmony among all Christians. Much gain to the Christian Church is possible by such mutual concessions and the quiet application of principles of liberality and charity in local communities.

Several volumes are now in press which promise to be important additions to Congregational literature. Messrs. J. A. Hill & Co. of New York are about to publish *Congregationalists in America*, a history of the rise and growth of the denomination from its beginning and of its progress in this country from the landing of the Pilgrims to the present time. Its author is Rev. A. E. Dunning. It is to include introductory articles by Rev. Dr. R. S. Storrs and Major-General O. O. Howard; also special chapters by Rev. Drs. A. H. Quint, F. E. Clark, J. E. Roy and Rev. H. A. Bridgman. The volume will have about 550 pages and will contain many illustrations of leaders in the denomination, historic places and buildings, colleges and universities. It is to be ready July 1. Prof. Williston Walker of Hartford Seminary, who has already made valuable contributions in this same direction, has just completed a *History of Congregationalism* of about the same size as the volume just mentioned, which is to be issued by the Christian Literature Company. The Sunday School and Publishing Society has in press *The Story of the Pilgrims*, by Rev. Morton Dexter. It appeared last year in the columns of the *Congregationalist*, but has been rewritten with important additions, and is also to be illustrated. American history does not furnish more interesting themes than those connected with the growth of Congregationalism in this country. The want of popular literature on this subject has been a serious one. The publication of these volumes will afford all Congregationalists, and especially young people, opportunity to become fa-

miliar with their denominational history and principles and with the lives of the men who have done valuable service bearing this historic name.

Many elements of peculiar interest clustered around the ordination of the two young ministers at Andover, June 11, to which reference is made in another column. Rev. S. C. Bartlett, Jr., who is under appointment of the American Board as a missionary to Japan, spent three years in that country after his graduation from Dartmouth in 1887. He there became acquainted with the daughter of Dr. M. L. Gordon, a graduate of Andover Seminary, a brother-in-law of Professor Churchill and for many years a missionary of the board. Miss Gordon graduated last week at Bradford Academy and is to be united in marriage to Mr. Bartlett next month. Both are thoroughly familiar with the language and life of the Japanese, and they and their labors will have especial interest to the churches. The romantic beginnings of missions are naturally recalled, when Newell and Judson, among the first graduates of Andover, found at Bradford Academy their wives, Harriet Atwood and Ann Hasseltine, and with them sailed as the first American missionaries to India. Rev. E. S. Ellis, who is expecting to go to Harpoot, Turkey, is the son of Rev. Thomas L. Ellis, who died in Paxton, Mass., in 1873, a classmate and intimate friend of Professor Smyth, whose name the son bears. Rarely have missionaries been set apart for the foreign field under circumstances of so peculiar, tender and romantic interest as these. They will be remembered in many fervent prayers and the tidings of their labors will be welcomed as warmly as those of the early missionaries who went from Andover long ago.

Newspaper reports last week described a strange scene at a Methodist church in a Massachusetts town in the Connecticut River Valley. On the previous Sunday the pastor, as had been advertised, preached a sermon about the bicycle. A large company of wheelmen rode in from the neighboring towns, the band of a certain bicycle manufacturing firm played selections in the chapel and gave a free concert outside, and the other accompaniments of a picnic were not wanting. A ladies' wheel, manufactured by the company above referred to and decorated with flowers, was placed in front of the pulpit. The minister drew many lessons from the bicycle, being careful to mention the beauty of the one made by the particular firm whose band was present. The whole performance must have been about as appropriate as if some famous trotting horse had been placed in front of the pulpit and an address had been made drawing religious lessons from his fine points. Such a profanation of the house of God as we have described possibly may not have been intended as an advertisement of a cycling company, but, with the best possible construction, it is to be hoped that

the ministers who would conduct such a performance are few and far between.

A CENTURY OF BOWDOIN.

The life of a college for a hundred years is a suggestive theme. To follow the influence of that life in any direction is to be led along fascinating and far-reaching paths in science, literature, theology, government, to study one of the most potent factors in producing and sustaining all that goes to make up the noblest elements in Christian society. Maine was only a district of Massachusetts when the Legislature of this State granted a charter to plant a college in that thinly settled and distant region, and gave to it the name of that honored governor, James Bowdoin. It had a hesitant and uncertain beginning. Not till 1802 was any class formed or instruction given. Not a few of its hundred years have been years of disappointment and conflict, when no apparent progress was being made. But, in the retrospect, how different these years appear when seen in their relation to the steady development and present commanding influence of the college. Periods that seemed darkest in its history have been by no means least important in laying its enduring foundations. From self-sacrifices, in which a few men have been conspicuous as leaders, Bowdoin has risen to honor and power.

Our columns this week contain interesting accounts of the history and character of the college by those who have long been thoroughly familiar with its spirit, its teachers and students. No college in America has more illustrious names on its roll of graduates. But many more not known to fame, whose characters have been shaped within its walls, have wrought and are working in varied lines and many lands for the higher interests of mankind. In many a conflict for truth and righteousness Bowdoin men have been at the front. The splendid tablets in its Memorial Hall witness to the intelligent spirit of patriotism which it developed and to the noble army it sent to fight the battles of the Civil War. Count up all the money, summarize the lives and labor that have been given to the college, has any better investment been made in the history of America? In peace no institutions are so influential to promote real prosperity, in war none create so wise leaders or braver defenders than the Christian college.

It is worth while also to remember what the country owes to Congregationalism for the beginning and the present influence of Bowdoin. It was in response to the petition of Congregational ministers that the General Court of Massachusetts incorporated the college. A long and hard-fought battle resulted in the declaration, by the majority of its overseers and trustees, in 1842, that "from its foundation it has been and still is of the Orthodox Congregational denomination." All its presidents have been Congregational ministers, though one of them, General Chamberlain, was never ordained.

It is well, also, for Congregationalists to remember what they owe to Bowdoin. While its graduates have won honor in all professions and departments of business it has given to the church many of its ablest and most consecrated ministers, and is well keeping up its reputation in this respect. Of the twenty-six graduates of Andover Seminary last week seven were from Bowdoin—more than twice as many as from any other college.

The success of the experiment of giving the students a substantial share in the government of the college deserves especial consideration. It has not only promoted the peace and good order of the institution but has undoubtedly left its mark for good citizenship on the characters of the students. Its record in this respect should not be unheeded by Amherst, from which the suggestion first came which has been carried to such important results.

This review of the history of one of the best of New England colleges, of which the opportunity is to be afforded by its centennial next week, will bring great encouragement to those who are laying the foundations of similar institutions throughout the West, and it ought to prompt larger interest, more earnest prayers and more generous giving for the support of Christian institutions of learning, whose strength insures the prosperity of our Republic.

IF NOT CHRIST, WHO?

It is interesting and, at the same time, pathetic, to see how many persons in a community like Boston are carried away with the latest novelty in religion. Buddhism was quite popular hereabouts a few years ago among a class of persons most of whom had probably never read the New Testament. Of late the drift has been toward Hinduism, and the recent presence among us of the monk Vivekananda has influenced restless minds to seek from him illumination on spiritual things.

Here is an exact transcript of a letter addressed in a feminine chirography to this monk and found on the floor of a public hall after his lecture there:

Soul (known to me as Swami Vivekananda): For help I ask—help for others—and myself. For knowledge of how to meet pain and disease—that terrible and yet mysterious experience of human life.

We hunger for the Bread of Life. Speak to us of this. ONE WHO SEEKS LIGHT.

At first sight this excites a smile, but the sincerity of the writer and the traces of physical suffering and of mental struggle are too evident to produce any permanent feeling but that of profound sympathy. It seems to be the outburst of a soul at strife with itself and its environment, eager for help from any source. One would like to know more of the personal history of one to whom life has come to seem so hard and bitter. Has Christianity failed to appeal to her, or has she come in contact only with distorted types and hypocritical exponents of it? At all events her cry to the Hindu monk appears to have fallen on unresponsive ears and to have been tossed aside contemptuously.

But that there is relief for a burdened soul those who have had any experience of the strength and gladness which Christianity brings into human life believe with all their power of belief. Among such are hundreds of men and women to whom life has brought more shadow than sunshine, who have been smitten of God and afflicted, disciplined by

toil and poverty and bereavement and loneliness. And yet with united voice they confess that God to them seems good and near and real, and in the sufferings and sorrows of His dear Son they find the explanation and the interpretation of all that would otherwise be inexplicable and unendurable.

To turn from this one true light to the fantastic and flickering gleams which emanate from other religions is to pass from daylight to darkness, from peace to perpetual unrest, from spiritual health to spiritual decay. Becoming a Christian does not do away with all life's mysteries and problems, but it furnishes a key to them. This is the testimony of earnest, reverent souls the world over.

REALITY.

What the age wants, says a recent writer, is reality. It is tired of shams and speculations. It demands firm ground for its beliefs. Favorite studies are those which appeal to the senses rather than to the reason. Even mental science, as many affirm, must be placed on a material basis. Hence the increasing interest in biology and in experiments which lay a foundation for a rational psychology. Faith must be practical. It must rest on evidence which appeals to the senses rather than to that which is ideal and spiritual. If we follow the drift of the times it is easier to be an atheist, an agnostic, a materialist or a positivist than a theist or a believer in a living, personal God. For the existence of the latter it is said there is no scientific basis.

From those who are devoted to scientific studies the demand for a scientific proof of the being of God is not unnatural, and yet it is hard to understand why there should be less hesitancy in recognizing the existence of the emotions than of the intellect, less readiness to admit the evidence which comes through faith and works by love than that which rests on demonstrations which appeal only to the senses.

If certain studies have suffered from this characteristic of the age the gain in other studies more than pays for the loss. We have been compelled to re-examine the grounds of our faith. It is no slight thing to know that they are real. Nor is it any disadvantage that character and deeds are at present more convincing testimony to the genuineness of one's faith than words, that the age cares more for what we are than for what we profess to be.

Why should it be thought unreasonable if an age which seeks after reality in all its studies and experiments should ask the church to prove its right to be by being what it claims to be? It is not a creed in agreement with the words of the Master which has power with the multitude, but the lives of the men and women who accept that creed. It is not a professed sympathy with Christ that wins men to the gospel, but the exhibition of His spirit in everyday conduct.

Protestantism has always been willing to be tested by the lives of those who have received its principles. It has no treasures of merit from which to draw in times of emergency, no body of ecclesiastics to dispense these treasures, no imposing ritual to charm the senses and deaden conscience. It demands no more from men than it is willing to give them. It asks for no respect or confidence which it cannot justify. It is because the Protestant churches have tried to be just what they profess to be that they

have accomplished so much, have brought such unnumbered blessings into the world. It is because they are so full of persons who are anxiously seeking to know how they may best meet the demand of the age for reality that they submit to criticism and by their deeds present such irresistible claims to honorable recognition. Not insensible to the value of creeds or formal statements of belief, the church as a whole places little reliance on them in its efforts to win men for Christ. It trusts in the consecrated earnestness of those in whom Christ has revealed Himself as the hope of glory and to whom He has given eternal life. It is because the church has a real Saviour, one whose power its members have felt, that it so confidently promises pardon and life to those who will believe.

The church will not refuse to submit to any legitimate test which science or pleasure, or worldly indifference even, can bring, for it knows that in the hour of supreme trial, when all that is of worldly origin fails, a strength and a peace of mind are given which nothing can destroy. To an age demanding reality the church is presented as the most real thing which exists in that age.

HINDRANCES TO GOSPEL SUCCESS ABROAD. HOW TO OVERCOME THEM?

Some are due to inevitable circumstances, such as the difficulty of communicating with foreigners until their language has been acquired, which usually takes a long time. Others are due to conditions which are not necessary yet are common, such as the hindrances which the Turkish and other governments sometimes have offered to mission work. Others are owing to the lack of good sense and hearty mutual co-operation on the part of missionaries themselves. These, however, are not frequent because as the rule only men and women of a superior type now are allowed to enter the missionary service and because the prevailing conviction of the greatness of the work and the need of unity in effort has done much to repress possible jealousies between different missions.

The gravest hindrances to the success of the gospel in the foreign world undoubtedly are the tremendous power of heathen religions over their adherents, the superstitions which hold millions of men and women in their grasp, and the sluggishness of the human heart in perceiving any need of the gospel of Christ. These are quite as apparent among comparatively refined and cultured heathen as among the more ignorant and the socially inferior. Education, medical and philanthropic relief and other agencies have done much to remove them but they are long-lived and vigorous.

These remedies coupled with ardent faith, devout prayer and ample pecuniary support will overcome the gravest hindrances in time. New exigencies will develop new methods or new applications of old methods, but it is not probable that many new principles of missionary activity remain to be discovered. Some have believed that if missionaries were to adopt the actual habits of life of the peoples to whom they minister, more would be accomplished, but this policy has been tried and has not vindicated itself. Undoubtedly as converts from heathenism themselves become qualified to take up the work of evangelizing their countrymen progress will become more apparent. But it will be a long time

before the whole work can be intrusted to them. Hindrances to the success of the gospel abroad spring chiefly from the same root as those which have to be encountered at home—the sinfulness of the human heart. They are to be overcome, in general, in the same manner, by an increased earnestness on the part of all who belong to Christ to be, to do, to suffer whatever is necessary for His sake.

THE WEEK IN REVIEW.

It is not conducive to a very high state of moral enthusiasm to survey the revelations of the week, whether they be in Washington, New York City, Boston or elsewhere. The confessions of the managers of the sugar trust, the treatment of the Indian appropriation bill by the House of Representatives, the testimony before the Lexow committee as to the revenue of the New York police from keepers of houses of ill-fame, saloon keepers and swindlers, the calm announcement by Mr. Erastus Wiman of his peculiar ethical standards that permitted him for so long a time to appropriate again and again money that was not his own, the overwhelming vote in favor of the Meigs bill in the lower House of the Massachusetts Legislature, the confessions of ex-politicians in Lawrence, Mass., as to bribery by liquor dealers, the evidence of gross mismanagement in Boston's city institutions—all these would be most direful phenomena were they not accompanied by omens of popular condemnation and punishment. Upon the swiftness and severity of this verdict of righteousness depends much of the future of the country. For to have the sugar trust and its kindred permanently successful in "the politics of business" at Washington is to make government "for the people, of the people, and by the people" a mockery; and to permit the police of New York to continue to collect by blackmail an annual revenue of \$10,000,000—according to the estimate of the *Sun*—from the vicious classes and the honest merchants of the city at the same time that the city is paying \$5,139,147 to the police supposedly to suppress crime and vice and protect thrift and industry, would be to fasten upon the metropolis perpetual dishonor and render the reign of the Tammany oligarchy perpetual.

First, as to the sugar trust. In addition to prior evidence that the schedule approved by the Senate is one countenanced by Secretary Carlisle and ratified by the "steering committee" of the Senate and the sugar trust, we now have the confessions—if so their partial statements under oath may be called—of the president, treasurer and several minor officials of the trust that the policy of the trust is to throw money into State and national elections, the political party receiving the aid varying with the State and the local conditions. Moreover, it is acknowledged that the leading officials of the trust have been in Washington deliberately intent upon shaping legislation so that it will be possible for the trust to continue to tax the consumer three-eighths of a cent per pound of sugar more than he would were the trust not protected, this degree of protection having, according to the treasurer, enabled the trust to earn since 1891 \$20,000,000 in net profits. It also has been made perfectly clear that but few of the senators turned a deaf ear to the trust lobbyists, as did Senator Mills of

Texas, and it is quite as obvious that certain senators had every opportunity to gamble in Wall Street, possessing inside information, and their sworn denials to the contrary notwithstanding, the public believes that they profited as individuals by knowledge acquired as senators. So bold and unblushing have been the testimonies of the trust officials—though they refuse to open their books and reveal the amounts of payments to political organizations—and so overwhelming has been the popular denunciation of the compact between Senate and trust, that it is believed that the House will insist upon a return to its sugar schedule, and if not that will demand that the Senate sugar schedule shall take effect with the remainder of the bill, thus preventing the gift outright of \$30,000,000 to the trust, its anticipated profit if it has from June to January to buy raw sugar under present rates and store and sell under the new. Nothing but some such action by the House can save the party in power from deserved and direct contempt for rejection of pledges and principles. Indeed, such journals as *Harper's Weekly* and the *Evening Post* prefer defeat of the entire bill rather than its passage tainted by anything like the present sugar schedule, an opinion in which the *Springfield Republican*, strange to say, does not coincide. A grave feature of the situation is the prospective and very natural protest of foreign countries, like Germany, Spain and Guatemala, at the contemplated changes and reversals of trade policy, which protests are likely to be followed by prompt action and disastrous results.

The House of Representatives has spent most of the week in debating the Indian appropriations bill. Of the iniquities of this measure, as it was reported to the House by the committee of which Mr. Holman is chairman, we have previously expressed our opinion, and at present it would seem as if the House as a body is as shortsighted and cruel as its committee. Laudable endeavors to rectify the errors have been made, aided by a few such men as Messrs. Everett and Combs of the majority party, but the record up to date is that the total amount appropriated for educational purposes is put at \$1,070,000. A low salary for the Superintendent of Indian Schools is provided. No provision for retaining and remunerating the present board of commissioners is made. The main central station for purchasing and examining supplies is changed from New York to Chicago, notwithstanding such a course is contrary to all sense of economy, and lastly, but not least, the House has dodged a square vote on a proposition to cut off all relations of aid between the nation and sectarian Indian schools. This it did by sustaining a ruling by the chairman of the committee of the whole, Mr. O'Neill of Massachusetts.

This last vote of the House can be interpreted in no other way than a concession to the Roman Catholic Church, whose schools are now the chief recipients of aid. There once were days when the Senate could be relied upon to remedy such an appropriation measure, but the Senate is not likely to discuss appropriation bills for some time yet, and when it does it will probably do it with such haste and under such pressure as to make any proper discussion of the merits of this particular matter, or any insistence upon the right,

supposedly impossible. We fear that the Indian and his best friends are to have new occasion to realize the malign influence of unfriendly white men, whose votes are far more deadly than the rifle or sword.

The developments in the metropolis are most dramatic and significant. Richard Croker has followed Dr. Parkhurst to Europe. Fear drove him—nothing more nor less. He had no desire to sit in the witness chair and be pilloried by the questions of Mr. Goff, and yet he knew such would be his fate if he remained in New York, for the testimony was accumulating showing the inseparable connection between Tammany city officials, Tammany members, Tammany revenue and the plunder extorted from the harlots and saloon keepers. During the past week there has been a deluge of testimony from the same class of victims of blackmail, and, in addition, proof that the New York police have plundered merchants and protected "green-goods" swindlers. Never has there been such an unearthing of filth and rascality. Tweed stole, but it was clean money compared with the dollars that Croker and his satellites have accumulated, for it is the price of connivance with lust, greed for gain, betrayal of personal purity, debauchery of the individual and assassination of society. The only question now concerning the investigation is, What will the limit of the revelation be? Can deeper depths be touched? In view of the ability of the committee to get at the facts, facts that either have been suspected or known for many years, it is evident that the inconsequential results of former investigations were due to lack of will, not lack of ability, and those who opposed or derided this investigation at the start have no one to blame if it is inferred that they had ulterior reasons for doing so. As for Governor Flower, who refused to sign the appropriation to pay the committee's bills, and openly impugned the motives of the committee, he probably had to, but he must wish that he was his own master.

The Legislature of Massachusetts, by passing a bill permitting cities and towns that have voted for license two years in succession immediately preceding June, 1894, to try, under specific conditions, the Norwegian company system of licensing and controlling the liquor business, has again shown the ability of the State to lead in experiments that ameliorate man's condition. This result has not been secured easily. The resolute band of men who have roused public opinion, influenced legislators by all legitimate means and lavishly spent their time and energy in the campaign have done a remarkable work, the like of which has not been seen in the realm of moral reform for some time. On the one hand, the selfishness and money of the liquor trade as now conducted have been fought. On the other hand, the conscientious opposition of prohibitionists has been overcome or neutralized. Discrimination in the matter of praise is difficult where each man of the phalanx has contributed his own peculiar strength, but as Congregationalists we single out Rev. D. N. Beach of Cambridge and Hon. S. B. Capen of Boston as deserving of gratitude and recognition. If Springfield reiterates her desire to be the first to test this scheme, upon her the eyes of a nation will rest.

As for the Meigs elevated railway bill, which has passed the House by an overwhelming majority (121 to 28), it certainly does not commend itself to Boston. It has but one friend among the journals of the city and that gives it half-hearted support. It is condemned by the Citizens' Association, and ere this is read by our readers a mass meeting of indignant citizens, held in Faneuil Hall, will have recorded its opposition. We dislike to believe that most of the legislators of the lower house of the General Court of Massachusetts are either gullible or venal, but there are good and wise men who believe and assert this, in view of the facts. The bill as it came from the committee, and as it remained up to within the last moment, denied two fundamental principles which have come to have weight in all of the commonwealth's recent dealings with corporations. It refused to give the railroad commissioners power to control the issue of stock and defend the people against the schemes of stock manipulators and promoters. It denied to the people the chance to vote upon the project and express through the referendum vote their will in the matter, nor in the final form of the bill is this appeal to the people permitted, thus giving the lie to the planks in the platforms of both parties in the last election. Moreover, the bill conflicts with all principles of wise legislation respecting the granting of franchises to corporations by municipalities. The free use forever of seventy miles of Boston's streets is to be given to a corporation which purposes to use a system of transportation—as yet untested—that will ruin business and property in most of the streets traversed. The whole bill is drawn so as to permit the corporation using the charter to pillage the city and its citizens instead of enriching it as it might. Why has the bill passed the House? Is it impossible for Boston to secure such a scientific, businesslike treatment of a problem of municipal business as would be given to it in Berlin or Glasgow? These are not pleasant questions to contemplate or answer, but then such questions are quite in order elsewhere, and Massachusetts, though generally virtuous, is not impeccable.

That the city of Boston needs a system of rapid transit far superior to that which is now furnished by the West End Company no one questions. That a scheme, having the indorsement of Mayor Matthews and competent engineers, for providing relief by means of subways was defeated by a vote of the citizens at the last municipal election is a matter of record. But neither the generally recognized urgent need nor the defeat of the subway scheme warrant the assumption that any sort of a law contemplating the settlement of the problem must pass the Legislature this year, whether or no it commends itself to the community which is to be benefited—supposedly—yet such seems to be the assumption.

The labor situation, it is pleasant to say, is nearer normal than it has been in months. The conference between the operators of the bituminous coal mines and the representatives of the miners' unions resulted in a compromise and agreement upon a new scale of wages which, although for a time repudiated by some of the miners, on the whole has been accepted by most of the strikers and the 18th saw most of them back at work. Violence has occurred here and there, and will for a time, but the back of

the strike is broken. President McBride of the Miners' Union confesses as much and gives the reason why, viz., because the sympathy of the public was lost the moment so many of the miners ceased to be contestants for a higher wage and became anarchists, destroyers of property, assailants of peaceable, industrious men. Twenty million dollars is one estimate of the loss incurred by society as a whole. State taxes in many States will be measurably increased as the bills for the payment of militia come in and are faced. Indeed, one of the most interesting side issues of the present and recent labor controversies, developing so often into rebellions against authority, is the evolution of the militia—originally designed for defense against the foreign foe—into a State constabulary for the maintenance of law, preservation of property and summary punishment of persistent offenders.

The Anglo-Belgian treaty is still the subject of diplomatic correspondence and popular conjecture. To the frantic clamor of France Germany's dignified protest has been added. Germany does not wish England as a neighbor in Africa. This is her real reason for protest. The nominal one is that the Congo Free State has been induced to make concessions in violation of treaty rights and treaties to which Germany is a party. Hence she asks for a restoration of the original status. Meanwhile, the British Foreign Office shows no sign of relenting from its purpose, neither does it purpose to be angered by the belligerent words of the French minister of foreign affairs. King Leopold of Belgium is said to be quite willing to have an international tribunal pass upon the reasonableness and legality of the treaty. In Africa the proximity of French and Belgian soldiers and the advance of the latter to take possession of former territory creates a situation full of danger. The Italian Parliament has been the scene of disorder. Crispi, whom an anarchist shot at on the 16th and tried to kill, still has his grip upon Italian affairs, though, in response to an outburst of popular disapproval, he has reconstructed his cabinet. The fears of those who expected that Morocco would be the center of a tangle, in which Spain, France, Italy and Great Britain would become involved, as yet seem groundless, though it would be idle to deny that the situation is not complex and contains elements of danger. France, Spain and Great Britain are about ready to recognize Abdul Aziz as successor of Muley Hassan, and are only delayed by the refusal of Germany, Austria and Italy to act, their irritation being due to Spain's dilatoriness in ratifying commercial treaties in which they are interested. Spain's commissioner to Morocco has just returned and reports his inability to collect any of the war indemnity pledged to Spain by the late Muley Hassan. Moreover, he cannot obtain any definite assurance of its payment in the future.

The Senate, by majorities varying from two to eight, defeated amendments calculated to put wool on the free list or retain approximately the present duties. The proposition of Senator Hill to put bituminous coal on the free list was rejected by a vote of fifty-one to seven.—The Secretary of the Treasury, in obedience to instructions from the President, issued orders putting the appointment of lighthouse keepers and employes out of the hands of collectors and

conferring the power upon inspectors selected from the Navy Department. This is a commendable act.—The Rhode Island Legislature elected George Peabody Wetmore as United States senator.—Erastus Wiman, formerly prominent in New York commercial life and well known as an advocate of annexation with Canada, was tried in a New York court and found guilty of forgery in the second degree.—The University of Cambridge conferred the degree of LL. D. upon Captain Mahan. France made James Stokes of New York City a member of the Legion of Honor in recognition of his generosity to the Paris Y. M. C. A. The Union League Club of Philadelphia presented Rear Admiral Benham with a gold medal in recognition of his valor and patriotism shown at Rio Janeiro last winter.—A brilliant company of British public officials, literary men and women enjoyed the hospitality of the admiral and officers of the flagship Chicago the day before she sailed for Antwerp, where her officers will officially represent the United States at the opening of the exposition.—Lord Rosebery has "scratched" his entries of Ladas for future races, presumably in obedience to the rebukes of his Nonconformist constituents, who are not without allies in the Establishment, Dr. Percival, the headmaster of Rugby, having openly expressed his condemnation of the Liberal premier.—Ex-President E. G. Robinson of Brown University died in Boston June 13. Hon. William Walter Phelps of New Jersey, ex-congressman, ex-United States minister to Austria and Germany, died at his home June 15. The lord chief justice of England, John Duke Coleridge, died in London June 14. He was a nephew of Samuel Taylor Coleridge, a man of great culture, a lawyer of high but not highest rank.

IN BRIEF.

The *Congregationalist* Service, No. 17, which is printed in outline this week, is the first of a special series of four designed to be peculiarly pertinent to the Sunday evenings in summer. Being general orders of worship, they leave the preacher free to select his own pulpit theme. No. 16, the National Service, for which many orders are coming in already, will be found, we think, remarkably well suited to the Sunday before or the Sunday after July 4, when lessons of patriotism ought to be inculcated from every pulpit in the land.

Next week expect a patriotic number, with articles by Albert Shaw, Professor Ely and others and a cover portrait of Dr. Parkhurst.

The sermon by the Bishop of London at the jubilee of the Y. M. C. A. was stenographically reported for us by our London correspondent. The bishop makes some excellent points, especially in pointing out the dangers to which religious organizations are exposed of imposing on others consciences of their own making.

We are glad to note that the cigarette seems to be the objective point of several crusades in different parts of the country. A bill is pending in the Massachusetts Legislature forbidding its sale to minors, and the Chicago Common Council has just passed, over the mayor's veto, a law making it an offense to sell cigarettes to school children.

Sunday evening clubs are getting to be so numerous and successful that the Wisconsin pastor with whom the idea seems to have originated thinks it worth while to make a list of such organizations with a view to promoting the interests of all. The officials of these clubs, therefore, are requested to communicate with Rev. John Faville, at Appleton, Wis.

Harvard, Amherst and Dartmouth were each represented by three members of the graduating class at Andover Seminary this year, but Yale had no representative. Three came from colleges of other denominations, three from Western institutions and one from Euphrates College, Turkey. Bowdoin was at the front with seven of the twenty-six graduates.

The *Patriotic American*, the organ of the American Protective Association, calls Lyman Abbott a papist at heart. If this is so then Dr. Abbott must be a consummate hypocrite, because he is a preacher in a denomination that is farther from popery than any other.—*Brooklyn Eagle*.

The *Eagle's* editor has a fine sense of discrimination. It is some time since the Congregational fold has had a higher tribute paid it.

Boston's new Public Library, which is to be opened next fall, is to have mural decorations painted by the greatest of modern artists. Expectation respecting this work is high. May it be realized! Mr. John S. Sargent's contribution, if we can trust the reports of the London Academy exhibition which have come to us, will represent the aggregation of heathen deities whom the children of Israel worshiped when they "forgot God." Is Mr. Sargent poking fun at the city which employs him? Does he mean to intimate that, as with Israel, so with the Puritan capital? We do not know what the latest "fad" is here, but in London it is a type of "tonic sol-fa" Christianity known as the "motherhood of music."

According to newspaper reports Prof. G. D. Herron of Iowa College delivered an address at the Commencement exercises of the University of Nebraska, in which he said:

At no time since the age of the Roman state has law received so much attention as today. Yet all know there is no justice in the courts. If there is anarchy everywhere, it had its origin in the courts.

As one of the editors of this paper was present and heard the address, we know that the report as quoted is substantially correct. Dr. Herron fully deserved the rebuke he received from Governor Crounse, who followed him in a brief address. The wild talk of which this is a specimen is bad enough coming from professional anarchists, from educated men invited to address young people in educational institutions it is almost unpardonable.

Bowdoin men will hail gladly the timely appearance of the General Catalogue of the institution and its medical school, just issued under the careful editorship of Librarian George T. Little. It is a beautiful work typographically and contains one of the best historical sketches of the college ever issued. From it we glean these interesting facts: In the 100 years there have been 5,201 students connected with the college and medical school, of whom 2,921 are living. There are no survivors of the early classes before 1820 and but one of that class. The classes since then have ranged in size from twenty to fifty, averaging about thirty. The classes of both 1860 and 1861 exceeded fifty but the fact that the number graduated in 1865 and 1866 fell to below twenty-five shows how generously Bowdoin sent her sons to the front during the war period. The present senior class numbers forty-seven.

"The books men read and why they read them" is a phrase that has pertinency in these days of relaxation. In a "little journey round the world"—of New England—recently taken by an observant man, he saw more people reading prurient fiction than he did real literature, whether fiction or otherwise, and yet here and there a gleam of light and hope broke through. To ride along the Connecticut River, as it winds among the hills of Vermont and New Hampshire, and discover a traveler

reading Lowell's Bigelow Papers is a blessed relief, especially when you discern that he then happens to be reading that delicious, inimitable eulogy of a June day. So, too, one feels a kinship for the Dartmouth college man who, riding to Boston, pours over *Vanity Fair*. But as for the "loud woman," who thumbs A Yellow Aster, or the vapid youth, who pretends to read *Truth* and absorbs slime, you feel like hurling them into the river for a bath.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Ministers' Meeting.

In addition to the regular exercise, an address from Mr. J. C. Ambrose of Evanston on the Fool in Politics, Rev. Charles Caverno from Boulder, Col., read an excellent paper on the authorship of the second part of Isaiah. He thinks the critics have not made out their claim that Isaiah of Jerusalem, the author of chapters 1-39, is not the author of chapters 40-66. We had also the privilege of listening for a few moments to Mrs. Sorabji Caveller of India, who is seeking to obtain means to erect a hospital in Bombay for high caste women.

A Jury of Ministers.

A druggist at Evanston had been accused of violating the liquor laws of that temperance suburb by selling a peculiar kind of bitters, which, it is thought, contained rather more alcohol than was necessary. As the ministers were not inactive in procuring evidence against the man, the judge before whom the case was brought insisted that the ministers of Evanston should be summoned as jurors. Six of them constituted the jury. After half an hour's deliberation the defendant was found guilty and fined \$100. And this notwithstanding he protested his innocence and pretended to give the formula, which, according to his own confession, had in it a good deal of alcohol, after which his bitters are made. If other cities would be as determined as Evanston to show the liquor dealer no mercy the cause of temperance would be in the languishing condition it now is.

The Apollo Club and Professor Tomlins.

Even in musical circles long and faithful and successful service is no assurance of appreciation or of permanent employment. For twenty years or thereabouts, or from the beginning of its now famous history, Professor Tomlins has been at the head of the Apollo Club, making it, by his rare skill and wise discipline, what it now is. Reports are that within two or three years some jealousy of Mr. Tomlins has been growing up on the part of a few of the managers of the club, perhaps because he has given instruction to some other musical clubs, perhaps on the ground that they could not pay him the increase in salary which he desired. At any rate, the managers have dismissed him. It remains to be seen if his place can be satisfactorily filled, if the public will patronize the Apollo Club concerts this year as it has hitherto done, if this habit of getting rid of a man after he has built up a great institution by years of sacrifice will meet the approval of a public which, however hasty its judgments, still loves fair play. Late rumors are that some way may yet be found to retain Mr. Tomlins.

A World's Fair Dividend.

Ten per cent. has now been paid on the stock subscribed for the expenses of the World's Fair. One million and fifty thousand dollars were paid out last week, chiefly

in small checks. Some idea of the labor involved in this settlement with the stockholders may be had by considering the fact that 8,450 checks were for one dollar each, 2,644 for two dollars, 3,334 for five dollars and 2,957 for ten dollars. There were two large checks, one for the city, which gets half a million in dividends, and one for \$123,643 in favor of the Columbian Museum. There still remains quite a sum of money in the directors' hands, so that it is not impossible that after all claims against the fair are settled a further dividend of one or two per cent. may be made.

The Anti-Cigarette Ordinance.

Now that an ordinance forbidding the sale of cigarettes to school children and those of school age has been passed and has received the mayor's signature, the question is, How to enforce it? For in Chicago it is one thing to get an ordinance through the council and quite another to secure its enforcement. Perhaps, as the women have taken hold of the matter, something will come of it. Last Monday night the Sunday closing ordinance passed by a vote of forty-four to thirteen. This forbids the opening of any stores, except for the sale of meat and groceries, on Sunday. Barber shops may be kept open till 10 A. M., and from June to Oct. 1 meat shops and grocery stores to the same hour. It is not certain that this ordinance will receive the mayor's approval.

The End of the Coal Strikes.

Col. W. P. Read of this city has maintained from the first that the strikes would be settled about this time, and on the terms now accepted by the labor leaders, viz., sixty-nine cents a ton for Pennsylvania, sixty cents for Ohio and proportionate terms for other sections of the country. This agreement is for a year from June 18. It is not expected that everybody will be satisfied. It is a victory neither for the miners nor the operators. But it is better than the present state of warfare. It does not provide for the losses in wages on the part of the laborers, nor of the property which has been destroyed. Nor does it restore the lives which have been lost nor the confidence which in many cases owners of mines and their employes had in each other. As yet is doubtful if the terms to which Mr. McBride agreed will be accepted by the Hocking Valley miners. One of the worst features has been the determination on the part of strikers to prevent those from working who did not wish to strike, and the refusal of such governors as Altgeld of Illinois and Waite of Colorado to protect the property of those who have been threatened by anarchistic mobs. Affairs became so bad at Pana, where the men desired to work but were not allowed to do so, that the First Regiment of Chicago, Colonel Turner in command, was ordered there to keep the peace but not to protect property. This, says the governor, soldiers have no right to do. The presence of the regiment was sufficient. Its members were no sooner in the beleaguered town than everything became quiet and the sheriff so confident of his own ability to preserve order that on Tuesday morning the regiment came home. Yet on the way hither some miscreant placed obstructions on the track near Decatur, which but for great precaution might have resulted in large loss of life. As many feared, the regiment had hardly reached Chicago when Pana again became a storm center.

FRANKLIN.

The Centennial of Bowdoin College.

The History and Present Day Life of the Institution Graphically Sketched.

REMINISCENCES OF LIFE AT BOWDOIN.

BY REV. CYRUS HAMLIN, D. D., CLASS OF '34.

As my mind travels back through sixty-four years to the day of my first setting eyes upon Bowdoin College, the scene rises before me in realistic vision. There were then four buildings on the college campus—Maine Hall, New College (in which was "Sodom"), Massachusetts Hall, now Cleaveland Cabinet, and the old chapel, which has disappeared. The president's house was also on the campus, near the main road, and a straight path went by his door to the old chapel. The Commons Boarding Hall, where students had cheap board and dyspepsia under their own management, was just outside the campus toward the village. In those years dyspepsia could be had anywhere.

gian and felt no mysterious transforming power.

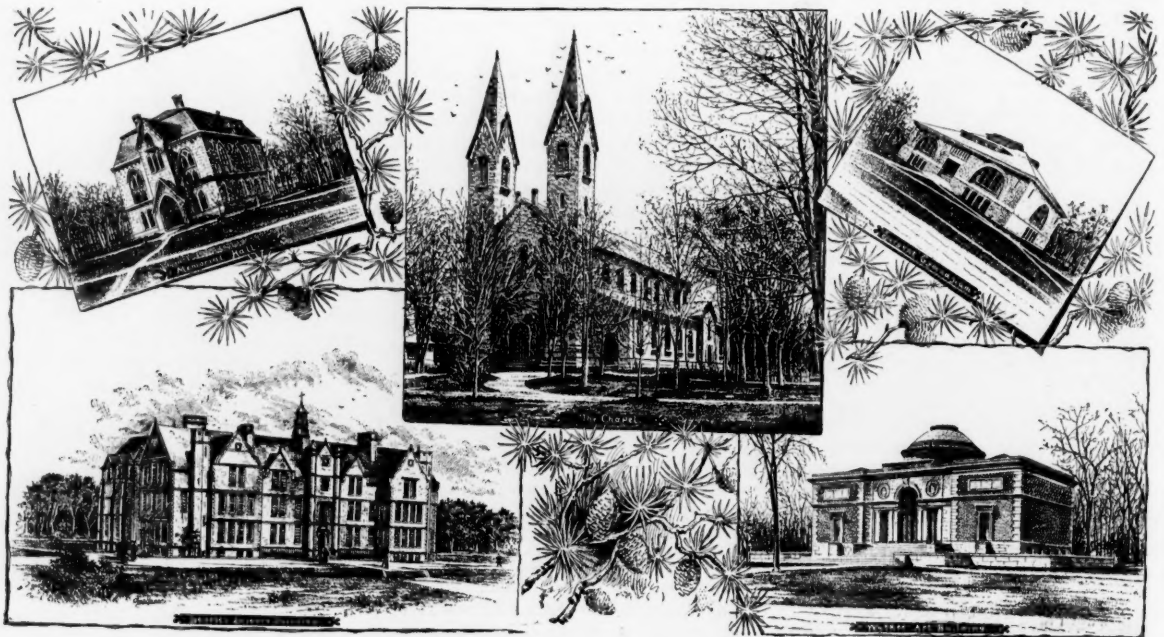
My room, with its simple furniture, was hardly in order before I was enlightened into the mystery of hazing, and was advised to take it kindly, as a joke, or it would be "no joke." I resolved to resist unto blood, if need be, and so many of the class were of the same spirit, and made such immediate preparations, that the few despicable hazers saw there would be no fun in it, and gave it up. Hazing in any college is about equally disgraceful to three parties—the hazers, the hazed and the college government.

The students' rooms were bare and uninviting. No freshman's room was carpeted. A mat in front of his desk and one in front of his bed, a very plain bureau, half a dozen chairs, a washstand, pail, pitcher and bowl

dinners! I paid for my board in part by tutoring her son.

I looked upon the faculty of the college with the profoundest reverence and admiration, and every one of them was worthy of it. I have only to mention their names: President Allen, Professors Cleaveland, Upham, Newman, Smyth, Packard, Longfellow. They made "Bowdoin" a name of honor among the colleges of our land. I also hold in high honor many names of Brunswick citizens: Dr. Lincoln, the Dunlaps, Dunning, McReens, Packards (Charles Packard, a noble man, was my anti-hazing lawyer), Boardman, Dr. Adams and man others.

A trifling incident brought me into close relations with Professor Smyth, one of the profoundest mathematicians of his day. In his elegant English theodolite the binding screw used in taking horizontal angles had



I started from Portland, and a bandcart, for a ninepence, took my trunk to Appleton's Hotel, which was the stage tavern. Our coin then in use was chiefly the Spanish dollar and its fractional parts—halves, quarters, fifths, eighths and twelfths. The fifth was called a pistareen, the eighth a ninepence and the twelfth a fo'pence ha'penny. Handcarts were an institution then, and cartage was cheap.

I saw a tall, fine-looking fellow, with a book under his arm, walking on the hotel veranda. I saluted him at once and asked him if he were a Bowdoin student. "I am going to become one," he replied, and I added, "So am I." It was Albert Cole of Saco, in later years the model pastor of Blue Hill. We became friends at once and forevermore.

I had an awful reverence for the college as an institution of wondrous transforming power—consequently the collegians were the elect. The seniors, with their more scholarly, dignified and aristocratic bearing, were up in the empyrean, among the gods! The only thing that diminished this impression was that I had become a colle-

completed his outfit. This condition was ameliorated from year to year, and occasionally a senior's room would have a carpet and be as elegantly fitted up as are now the average freshman's rooms. Our rooms were all warmed—or made cold—by open fireplaces. Good, dry, hard wood was abundant. Table board was obtainable in the village at from \$1.50 to \$2.25 a week. Occasionally students boarded themselves at seventy-five cents. Cole and I tried it, one term, when we roomed in the Stanwood House, and voted it a nuisance.

I boarded two years in "Commons," with excellent health, and more than one year at Mrs. Boardman's. Her table was never surpassed, and, as her boarders were allowed to choose their compeers, they had things pretty much their own way. Such good fellows as Sam Harris, Sam Shepley, Ben Tappan, Means, Parsons, Pike, Bartol, H. B. Smith, H. T. Cheever, Cole, Woodford, etc., enjoyed that life together. No better fellows than they ever ran to prayers across the campus at early dawn. Some half dozen or more are still living—through the vitalizing power of Mrs. Boardman's excellent

been lost by a party of students in field work. The instrument was presented to him as I happened to be passing, and he expressed his undisguised regret that its beauty would be marred by a clumsy substitute. The students had irreverently named him "Ferox," it should have been "Sinceritas." They were all proud of him as one of the three, in America, who could read and elucidate any part of La Place's *Mécanique Céleste*.

The lost piece was prominent, having a disk at the end about the size of a half dollar. I offered at once to make a substitute as good as the English work. He was delighted with the result. This incident led to further intercourse and to making a steam engine, which is now in the Cleaveland Cabinet. And this led to a steam flour mill and bakery, years later, in Constantinople. (Is it not written in *Among the Turks*, pages 205-260?)

This enterprise, made possible by the generous offer of Charles Ede, Esq., to furnish the capital, was designed simply to open remunerative labor to the persecuted (boycotted) Armenians, but it resulted in fur-

nishing excellent bread to the great English hospital at Scutari and camp at Hyder Pasha, in building a number of churches, and finally, in founding Robert College. At one end of the series is a polished brass screw, at the other end Robert College with all it involves. The connecting links are numerous and purely accidental, but as sure as the purposes of God.

My class had fifty-two members in all, but graduated only thirty-five, of whom six are now living. Henry B. Smith was our supreme scholar and John N. C. Coffin our supreme mathematician. The rest of us followed in marching order at various distances. No one became a victim to intemperance, and no one disgraced his alma mater.

The college has had, during all these subsequent years, a regular and marvelous growth. In its learned faculty, in its curriculum of studies, in its scientific laboratories it leaves us in the era of "small things." And yet it produced *men*, even then! Can any other professor of rhetoric surpass Professor Newman's list of pupils—Longfellow, Hawthorne, the Abbotts, George B. Cheever, Daniel R. Goodwin, Cyrus A. Bartol, Samuel Harris, Henry B. Smith, Francis W. Upham?

That remarkable religious phenomenon, "a revival," swept through college and village repeatedly. Dr. Lincoln, a distinguished physician and agnostic, Governor Robert Dunlap, and many others of the village, Daniel R. Goodwin, Henry B. Smith, Francis W. Upham and many others of the college came forth as soldiers of the cross. They have fought the good fight, they have kept the faith, and nearly all of them have gone to receive the crown!

Brunswick and Bowdoin College are sacred and blessed names in my memory.

A BRILLIANT GALAXY OF TEACHERS.

BY REV. E. N. PACKARD, D. D.

My own intimate and constant acquaintance with Bowdoin began in 1858, when I entered a freshman, and ended ten years later, when I ceased to be an instructor. In that period I saw all the famous old guard of teachers, save one, pass off the stage of action, and in the same period was the Civil War, to which Bowdoin made generous tribute. The old corps of professors were men of long service—Woods, twenty-seven years president; Smyth, forty-four years; Upham, forty-eight years; Cleveland, fifty-three years; and Packard seventy years. They were all of them men of affairs in the town and State. Cleveland once belonged to a fire engine company, Smyth built the high school and the fine church on the hill, besides the Memorial Hall on the campus; Upham secured money for the building of a church nine miles from the college. They served on the school committee of Brunswick and were devout worshipers and active workers of an evangelical type in the one church of the village and college. They were men of independent and marked personality, and yet had certain traits in common. They made their own text-books. Cleveland wrote the first text-book in mineralogy in the country, Upham prepared with prodigious labor his own class-book in mental philosophy, and Smyth published a set of treatises in the higher mathematics which evinced an original and profound insight. Woods might have written anything, but instead he laid the whole world of letters under tribute. If the end of culture is to make one recognize and love the best,

and if the end of college discipline, as a whole, is to put one in possession of himself, then these men were great and successful teachers, and certainly they do not lack for affectionate and reverential regard from all that were fortunate enough to come under their sway. Strong men themselves, they helped produce a strong and manly type of alumni.

My first term in college stands out for two events—the illumination of the buildings for the successful laying of the first Atlantic cable and the funeral of Professor Cleveland, who in the fifty-three years of service had never missed an exercise until he bowed under the disease to which his sturdy spirit had to succumb at last. He was the associate at Harvard of Channing, Buckminster and Kirkland, but he was a man by himself. His work was done with the senior classes of the college and the medical students who attended his marvelous lectures on chemistry. He was a commander of men and sat king in his chair. None dared trifle with him, and few ever cared to do so. Certain peculiarities, of a physical origin only, served to emphasize his real strength. For instance, he would never enter a railroad train, seldom could be induced to cross a bridge, took refuge in his cellar during a thunderstorm and faithfully followed out the apostolic injunction, "Beware of dogs." His lectures were perfect, and he would never change them nor the apparatus with which he had wrought with unerring precision. A medical student once tried to enlist his sympathy in an effort to introduce a new text-book in anatomy, but the old professor said to him, "Mr. —, there have no bones been added to the human system for a great many years, and your present book describes all there are." In his home life and with the students separately he was full of playfulness and warm interest.

Another equally marked personality was Thomas C. Upham, well-known in the religious world and yet the shyest of men, sitting in the extreme rear seat at the prayer meeting, never speaking in public, and yet exerting a wide influence for good over college and town. Apparently seeing little, he knew everything that was going on. How many men owed their earliest impulses to the ministry to his gentle insinuations none will ever know. He was an omnivorous reader, at home in European politics, deeply interested in the War of the Rebellion and suspending his peace principles to a higher law. He satisfied his conscience by claiming that the Union Army was only doing police duty. He was always awake to the preservation of the evangelical attitude of the college and raised large sums of money to keep it within the old lines. A many-sided man he was. Twenty volumes of biographies and translations attest the breadth of his culture and sympathies.

With them stood Smyth, whose sons at Andover and New Haven have attained a far greater fame—a noble man, whom his dearest friend called the "Great-heart" of the college. For forty-four years he taught mathematics, natural philosophy and astronomy with utmost enthusiasm. Having fought his way to and through college under the stress of poverty, he knew how to sympathize with the many who had a struggle to win their diplomas. He was a man of one idea at a time, which entirely possessed him, carrying him off into

another world, where he walked almost oblivious to ordinary things. Some reform, some new project, led him captive. When the beautiful church was being built under his care he watched every step with a mother's anxiety, and once when a heavy storm came up in the night, remembering that a costly window had been set up that day and might be insecure, he made his way in the rain and darkness to the church and strengthened the supports. At another time, when he was all alive over the high school building, he went down in the night to attend to some forgotten thing and fell into the well in the cellar. The students insisted that he must have worked himself out by one of his abstruse formulas in mathematics. He was tenacious, earnest, almost unyielding, and seemed at times severe in temper, but was always at heart affectionate and tender.

Leonard Woods left the president's chair, which he had adorned for twenty-seven years, in 1866, and gave the closing years of his life to congenial historical studies. One of the most brilliant men which the country has produced, capable of anything in literature, sacred or secular, it is amazing and sad that he left so little to perpetuate his name. He was as wonderful when at twenty-four as at any time afterwards, and came to the presidency at thirty-two. It was said of his translation of Knapp's Theology that the notes which he added were more important than the text itself. Visiting Europe, he came into intimate relations with Pusey, Stanley and Newman—of course long before Newman went to Rome—and he was the peer of them all. He conversed four hours in Latin with Pope Gregory VI., charming the Vatican with his learning and wisdom. He spent hours at the palace of Louis Philippe of France. He maintained a lifelong correspondence with Bunsen. His sympathies would seem to have placed him somewhere about two hundred years ago in Oxford. He rejoiced when it seemed possible to have Maximilian on the throne of Mexico. He could not sympathize with the war for the Union, largely, I imagine, from his hatred of war itself as a means of settling disputes. It was a strange anachronism for such a man to be the head of a Congregational college in Maine. And yet—and yet, in spite of all that would conflict with it—he was a great president. From his own president, Nott of Union, he adopted the mode of personal influence for guidance and instruction. Many of Dr. Woods's *bon mots* remain as traditions, and I can select but one as illustrative of the quickness of his wit. When a foreign artist was painting a cartoon on the chapel walls representing Saint Michael and the Dragon, he wished to hasten the task and came to the president to ask if he might paint on Sunday. "O, no," said Dr. Woods, "it would never do! The people of Brunswick would think that the dragon had got the uppermost!"

Packard was seventy-four years in the college, including the four of student life. Graduating in 1816, when but few had preceded him, he came to know all his predecessors in the eleven classes, and then taught sixty and more generations of students, changing his work after forty years to become college pastor and professor of natural and revealed religion. As acting president, at the age of eighty-seven, three days before his death, he presided with great dignity and grace over the graduating

exercises, conferred the degrees, sat at the head of the table at the alumni dinner and held a levee in the evening. His manners were a model to all the boys that came under his influence. He was an enthusiastic teacher of the classics in the broadest sense, and an excellent preacher. What a personal interest he had in every young man who appeared on the campus and how he could recall them at a glance twenty, thirty years after they had gone away! He had a military conscience, a strong but very simple faith in Christ, and in his later years one saw a beautiful blending of the apostle and the patriarch in his countenance and his words.

In the war days Bowdoin rose to her full hight and sent her choicest into the fury and flame of the conflict. The interest in national affairs grew intense during the autumn of 1860, when Lincoln was elected, and soon after South Carolina seceded a military company was created in the college, furnished with arms by the State and drilled by expert officers. Many a gallant fellow took his first lessons in the art of war in that company. Out of 395 graduates, from the years '56 to '65, 178, or forty per cent., went into the field, and in all I have counted 267 who served in some capacity in our army. Five major generals and fourteen brigadier generals, besides a host of officers of other rank, attest the efficiency of Bowdoin men. Among these, of course, Gen. O. O. Howard easily leads. Of those who began as civilians, none reached a higher place, all things considered, than Gen. J. L. Chamberlain, afterwards governor of the State and for eleven years president of the college. Memorial Hall stands on the campus in commemoration of these contributions to the war, and splendid bronze tablets, the gift of General Hubbard of New York, are placed in the auditorium, containing the names of all who served their country in its time of need.

President Woods retired in 1866. He had taken no interest in the ecclesiastical affairs of Maine and was seldom seen in any general religious gathering. It was a great and needed change when Dr. Samuel Harris was called from his professorship at Bangor to become president of Bowdoin, where he had graduated. His rare powers as a teacher were at once put to use at his own desire and he took the chair of metaphysics. He was a progressive, wise and popular administrator and made the college felt in the churches of the State as it had never been before. No one who listened to them will ever forget his baccalaureate sermons and his Sunday evening talks in the chapel. In General Chamberlain, who presided for eleven years, and until Dr. Hyde's day there was a remarkable combination of the elements of success. He was a graduate of the college and a native of the State. He had been one of the finest of teachers in rhetoric for years, he had risen to fame as a genuine soldier and the people had honored him with the governorship. He had large plans, which, in a degree, were carried out, but the time had not come for the bequests which could make them effective. Other colleges were receiving their hundreds of thousands but nothing came to Bowdoin. But her day seems now to be dawning, and already the plant is double in money value what it was ten years ago. It remains to be seen whether, with greatly increased facilities, there will be a corresponding gain in the total products.

MODERN BOWDOIN.

BY PROF. C. H. SMITH, YALE UNIVERSITY.

Those who were at Bowdoin in the seventies well remember the depressing effect of the unfinished Memorial Hall. There it stood, year after year, with its windows boarded up, a constant reminder that faith in the college on the part of its friends was at a low ebb. Indeed, the college appeared to have come to a standstill. The scientific department and the engineering school were given up through lack of funds, and the whole college equipment suffered. The first important help came in the form of a generous donation from Mrs. Stone of Malden, who undertook to finish Memorial Hall, and in due time the college had at its disposal some new recitation rooms and a beautiful and commodious hall for public exercises.

The completion of Memorial Hall was a great blessing, but it brought with it a new source of embarrassment. The gymnasium had for a number of years occupied the lower floor of the unfinished building. It was now turned out and had nowhere else to go. The prospect of losing it was a



PRESIDENT W. D. HYDE.

serious one, for it was believed that young men would hesitate to come to a college where no provision was made for physical training. Just at this time Dr. Sargent of Harvard, formerly instructor of gymnastics at Bowdoin, gave a lecture at Brunswick, in the course of which he offered to furnish the apparatus for a new gymnasium in case a building were provided. No time was lost in taking the necessary steps for procuring the building. The college professors met the next day, contributed \$1,000, then made an urgent appeal to the governing boards for a sufficient additional appropriation from the college funds. The result was the attractive and well-equipped gymnasium, which worthily commemorates in its name the generous son of Bowdoin who gave the first impulse to its erection.

The building of the gymnasium was a turning point in the history of the college. It showed that the college was alive to the needs of the present. It recognized and brought to the front one of the great departments of modern college activity, namely, the athletic. In these and other ways it may be considered the first of those successive steps which have within a few years placed Bowdoin fully abreast of the times.

The next important step was the intro-

duction of student government. This was a revolution, and it was preceded, as revolutions are apt to be, by a condition of affairs which had become well-nigh unendurable. For a number of years the faculty had been trying to abolish hazing. But persuasion, warning and punishment were alike ineffectual, and the pernicious practice appeared to be fixing itself upon the college more firmly than ever. Finally matters came to a crisis, which resulted in the removal of several students from the college. Peace was secured for the rest of that year, but the students and the faculty had evidently not come nearer together in their views on the subject of hazing, and the opening of the next year was looked forward to with many misgivings.

It was at this juncture of affairs, in the summer of 1883, that announcement was made of the new plan of government at Amherst by the president in connection with a body of students called the senate. The suggestion at once bore fruit at Bowdoin. It was seen that here was a possibility of putting the vexed question of maintaining college order in an entirely new light before the students. The faculty were ready for a change in methods, and there was reason to hope that the students would be willing to co-operate with the authorities on a new basis, if the matter were placed before them in the right way. Accordingly a plan was worked out, was presented to the students at the opening of the college year in the fall of 1883, was readily adopted by them and went promptly into operation.

The Bowdoin plan borrowed from the Amherst plan the fundamental idea of committing a part of the college government to a representative body elected by the students. But in its essential features, namely, the jurisdiction of the student representatives and their relation to the president and faculty, the Bowdoin plan was radically different from the one adopted at Amherst. There the president of the college retained the right to veto any act of the "senate." At Bowdoin the "jury" was given "absolute and final jurisdiction over all cases of public disorder, and all offenses committed by the students against each other." The president could call the jury together, lay matters of business before them, advise and remonstrate with them, but could not dictate their decisions or refuse to carry out their sentences. This placing of the college authority at the disposal of the students, even in a limited field of jurisdiction, was of course an experiment. But it was justified by what was known of the temper of the student body, and by the further consideration that the anticipated educational effect of the system was well worth trying to secure even at the expense of an occasional unjust decision or some laxity in the maintenance of order.

The new system went into operation under the prudent and skillful management of Professor Chapman as dean. The tension between faculty and students was at once relieved, and the young men began to learn in a new and attractive way the great lesson of self-control. The system has now been at work for eleven years. To claim that it has secured perfect results would be a mistake. The members of the "jury," as was expected, have not been very far in advance of their constituents, and have quietly ignored things which they could not control. But the system has slowly done a good work in molding public senti-

ment among the students, and in teaching the much-needed lesson that they themselves are largely responsible for the good name of the college.

Another important movement in the development of "modern Bowdoin" is the adoption of the elective system and the enlargement of the curriculum which that system alone makes possible. The introduction of elective studies on any scale worthy of mention came when the scientific department was given up. Since then the course pursued has been an eminently wise one, giving no just ground for apprehension to those who think that danger lurks in the elective system. At the same time the offering of choices has been sufficiently liberal to show that the college is in full sympathy with whatever is really best in modern educational methods. The same fact is strikingly shown by the new spirit which has come over the management of the library. No longer does the once familiar legend, "Please do not touch the books," confront the searcher after knowledge. Too much praise cannot be given to the accomplished and enthusiastic librarian, Professor Little, for his efficient aid in the educational work of the college.

The inception, organization and successful guidance of the Labrador Exploring Expedition by Professor Lee during the period under review deserve prominent mention. The friends of the college take great pleasure in knowing that such enterprising and devoted men, who have advanced the fame and influence of the college in their respective fields of scientific research, are about to enjoy the enlargement and pleasant conditions for work provided so generously in the new Searles Building.

While the college has made notable progress in its material and intellectual life, its organized religious life has also responded to the quickening influences of the present age. The isolation of the past, with its local "praying circle" meeting in a recitation room, has passed away and the religious work is now carried on by a flourishing branch of the Y. M. C. A., for whose exclusive use a suitably furnished room has been set aside. As a part of the great organization to which it belongs, its members attend conventions, visit other colleges and correspond with their fellow-workers in different parts of the country. All this has given it an important place among the recognized departments of work in the college, as is shown by the space which is allotted to it in the regular issues of the college paper.

Thus in different directions, material, intellectual, moral and religious, the college has been growing both old and young in these closing years of its first century. It has gained the maturity of age, and at the same time has taken on the freshness and vigor of youth. This is the modern Bowdoin, which now enters upon its second century under the leadership of President Hyde, under whom the remarkable success of the last nine years has been achieved. The prosperity of these years has found its worthy counterpart in his vigorous life, his contagious hopefulness, and his inspiring influence over the young men of the college. That he may yet for many years guide its destinies is the earnest hope of the friends of Bowdoin.

In extemporary prayer what men most admire God least regardeth.—Fuller.

COMMENCEMENT AT ANDOVER.

Years have brought changes to the outer appearance of the institutions of learning at Andover and to their inner life. But the fair meadows, the elm-shaded walks and splendid vistas stretching away to distant hills remain as of old. The delightful social life of Andover Hill seems also to have resisted change, for although many of those who make it are comparatively recent comers, the old courtesy, simplicity and cordiality abide.

One of the most notable of recent anniversaries, the eighty-sixth, began Sunday, June 11. The baccalaureate sermon by Prof. J. W. Churchill, on the Power of the Ministry, from Acts 1:8, fitly gave the keynote to the exercises of the week. Monday evening Samuel Colcord Bartlett, Jr., and Egbert Smyth Ellis, members of the graduating class, were ordained to the gospel ministry. Both are under appointment of the American Board. The sermon, by ex-President S. C. Bartlett of Dartmouth, father of one of the candidates, was an able review of the history of foreign missions, with interpretation of, and emphasis on, their value. Prof. Egbert C. Smyth offered a remarkably tender and consecrating ordaining prayer. The other parts were by Drs. Arthur Little, H. A. Stimson and Rev. F. E. Emrich.

The examinations of Monday and Tuesday were well attended and of high order. The new course of study of the history of religions, under Professor Moore and Mr. Torrey, attracted much attention, and the examination revealed to the ministers present how little they knew of what it is increasingly necessary that they should know in this very important field. Much disappointment was felt because the examination of the students in systematic theology was omitted on account of the absence of Professor Harris, who had sailed for Europe the Saturday before anniversary week. Special interest was felt in the department of homiletics, of which the chair is not yet permanently filled, but which has temporarily been filled very satisfactorily to the students since the death of Professor Pease by Dr. A. H. Quint, who is a member of the board of visitors. Whatever future success the young men of the class of '94 may achieve, it is certain that they have been well trained in the theory and the art of preaching.

The alumni meeting, Wednesday afternoon, was more largely attended than usual, and was an exceptionally instructive and inspiring discussion of the topic, The Ministry and Social Reforms. The four addresses on this subject were made by Rev. D. N. Beach of Cambridge, Rev. Drs. P. S. Moxom, till recently of Boston and now of Springfield, Newman Smyth of New Haven, Ct., and H. A. Stimson of New York. These men are not only pastors of leading churches, but all have had distinguished influence in purifying and elevating the civic life of the cities in which they have lived. They spoke out of their own experience and from quite different points of view, emphasizing the necessity of leavening society by bringing individuals under the power of the gospel of Christ, and at the same time reforming the evils of municipal misgovernment and changing social habits so that the motives which inspire companies of men and women in their worship may make them honest in business and mutually helpful in service to bring all classes into united and complete obedience to Christ. While one laid greater emphasis on forgetting self in serving all and another on making the most of one's self for the same end, the seeming conflict of opinions disappeared in the contemplation of the one supreme purpose which all sought to realize by different means. The list of alumni deceased during the year was read by the secretary, Rev. C. C. Carpenter. Forty have passed away, including many well-known names. Appropriate references to some of them were made by ministers who were present. The social gathering which followed filled the lower rooms of Bartlett

Chapel with old friends and new in an enjoyable reunion.

Thursday morning six members of the graduating class delivered addresses before an audience filling the chapel. Their themes suggest the new and varied lines of study which are interesting the students in these days. The treatment of these themes showed independent thought and as consecrated a spirit as has characterized the seminary during any period in its history. The topics and speakers were as follows: An Ideal of Education, Alexander Phoenix Bourne; William Robertson Smith, John Jairus Walker; A Forgotten Element in Democracy, Harlan Page Douglass; The Christocentric Reconstruction of Theology, Charles Ethelbert McKinley; Christianity and National Life, Samuel Colcord Bartlett, Jr.; The Motive of the Ministry, Burton Smith Gilman.

The topics themselves indicate the fact that the seminary studies have greatly broadened in recent years. If because of their spread over such a variety of fields they have seemed at times to be growing shallow, there were not wanting signs in these addresses of the deepening of the stream without narrowing it to its old channel.

The post-prandial speeches after the alumni dinner were entertaining and expressive of the loyal interest of the sons and friends of Andover. Dr. Fiske, chairman of the board of trustees, presided. Professor E. C. Smyth outlined the work of the year. Dr. Quint, who spoke for the board of visitors, was greeted by the students with a seminary "rah," which testified to his popularity as a teacher and which showed that the sobering studies of the art of preaching had not damped the enthusiasm of college days. Dr. J. G. Vose, for the trustees, told of the need of the seminary for funds and what might be done with them. Rev. John Wood, a guest from Bishop's Stortford, England, paid a high compliment to Andover and its influence in his own country. Rev. W. W. Jubb of Fall River illustrated in a witty address the good effect of an American pastorate on an English minister. Other addresses were made by Professor H. M. Whitney of Beloit College, Rev. Messrs. A. E. Dunning, D. P. Birnie, R. A. Hume and Nehemiah Boynton.

We give below the names of the class of '94, with their plans for the immediate future:

Samuel C. Bartlett, Jr., and Egbert S. Ellis already ordained as missionaries of the American Board; Ernest L. Baker goes to Dracut; Louis F. Berry to Groveland; Charles A. Breck and Henry E. Oxnard join the "Maine Band" of Andover alumni, the former succeeding Mr. Sewall at Strong, the latter taking the church at North New Portland; Edward C. Camp to Worthington; Harlan P. Douglass to Manson, Io.; Owen E. Hardy to Lyndeborough, N. H.; Vernon C. Harrington to Belchertown; John R. Horne, Jr., to Upper Bartlett, N. H., where a new church is to be organized; Albert V. House to New Salem; Angus M. McDonald to Jacksonville, Fla.; Charles E. McKinley to Yarmouth, Me.; Jesse G. Nichols to Hamilton; John J. Walker to Central Church, Providence, R. I., as assistant pastor; Alexander P. Bourne and Frank L. Whipple are to take up study in special lines at Cambridge for the next year; H. M. Pilibbosian is to work among Armenians at Cambridge; Burton S. Gilman goes to Germany on the Winkley Fellowship; Frank L. Luce works for the summer in connection with the Berkeley Temple, Boston; Charles Clark, A. P. McDonald, Daniel McIntyre and Henry H. Noyes have not decided where they will settle. A. E. D.

The pressure of modern city life upon the Roman Catholic clergy is felt as keenly as among Protestants, for as a Catholic writer in one of the current magazines says:

The missionary of today must not only be a theologian; he must be a builder, an educator, a speaker, a writer, a financier and a man ever ready to give a capable interview on the topics of the time.

The Home

A BLADE OF BLUE GRASS.

BY ZITELLA COCKE.

As prone upon the cool, fresh turf I lay,
Enwrapped in shadows of thick greeneries,
Whose leafage lush the o'erbold sun's keen
ray

Pierced rarely through the silent distances,
I plucked a blade of tender, fragrant grass,
Sweet with heaven's breath and tinted with
its blue,

As skies' soft azure would earth's green sur-
pass

In loving rivalry, and paint a hue
Meet for this darling of their bounteous care;
Then, in this leaf of sweet blue grass, I saw
God's patience, which through ages did pre-
pare

Its home and sustenance by nature's law,
Perfecting frailest things. Can He who feeds
And clothes the grass forget us and our needs?

HER CARPET.

BY MARY E. Q. BRUSH.

Her name was Martha Smith, and she was as plain and commonplace as her name. She wasn't young enough to be admired, or old enough to be revered, and it isn't certain that she had ever been pretty. At all events she was not so now, for she had a bleached-out complexion, modified by numerous freckles; her features were insignificant, and as for her eyes and hair the former were a soft hazel, with a tired, unsatisfied expression in them, and the latter, faded and bleached like the rest of her, was generally rolled back into a tight little knob. Occasionally she frizzed it—on a Sunday, perhaps, or Decoration Day, or Fourth of July. She was too busy to give it daily attention, for there were two little Smiths to be fed, washed and dressed, to say nothing of their father, who considered it a manly prerogative to be waited on. Mrs. Smith was slight and stoop shouldered, with one hip a little higher than the other, and her clothes, though neat and clean, hung on her like garments on a wooden clotheshorse.

Martha was a church-goer, and so the ladies of Oxboro came to call on her. They always prided themselves upon their punctilious performance of religio-social duties, and after a few Sabbaths had passed, during which Mrs. Smith, modest and mouse-like, had slipped into a quiet corner of the pleasant little church bringing her children with her, both redolent of Babbitt's soap and radiant in pink calico frocks, she found herself answering sundry rings at the door-bell.

The little brown cottage in which the Smiths dwelt was a very humble place, with nothing flourishing or pretentious about it except the gay nasturtiums, phlox, sweet peas and mignonette in the front yard, which excited the envy of the most aristocratic of Mrs. Smith's callers. Martha was rather flustered at first by the pleasant invasion of the church ladies. She was unused to anything of the sort. She had always lived in the crowded city, where her only acquaintances were women with whom she gossiped by the huckster's wagon or at the grocery corner. And now to find herself recognized as a social atom—albeit, so tiny a one—was almost overwhelming.

One after another the Oxboro ladies called on her. They came in their best black silks, with stiff-stayed bosoms sparkling and jingling with bugle trimming; they all

wore kid gloves, carried cardcases and had an atmosphere of white rose or triple extract around them, some of which lingered pleasantly after they left. It was really very impressive and Martha's head began to spin delightfully as she felt herself on the point of being whirled round and round on the outer rim of the Oxboro social circle.

She rather watched for callers now, and fell into the praiseworthy habit of changing her work dress after dinner and putting on a blue gingham Mother Hubbard wrapper, which, when she wished to look particularly fine, she belted down with a faded blue bonnet ribbon, tied in a jaunty bow. The children, too, received an extra washing and combing and solemn adjurations as to their behavior. The parlor was dusted, the flies driven out and the green paper shades pulled down, making a respectable gloominess. Besides keeping the room dark and cool this made less apparent the great need of a carpet on the floor. Of course there was a makeshift for one—an old, shabby affair of rags that Mrs. Smith began to feel more and more was really insulting to the aristocratic feet of her callers.

"It does look pretty bad," she soliloquized. "It does look bad, sure enough! There's thin places all over an' dog-eared pieces a-stickin' up, an' there's a spot of kerosene, an' that dark-colored place is where Leander let some maple syrup drip onto it—that always draws the flies, though goodness knows, I've washed and swabbed at it. That carpet wa'n't very pretty even when it was new—not much red nor green in it an' mostly 'hit and miss.' O dear me! 'most every woman I've called on has a nice parlor carpet. Lots of 'em's got Brussels. I can't help feelin' that they kinder look down on me, 'cause I hain't got one. I know that they look down at the carpet anyway when they call," with a rueful smile at her own grim pun.

The more Mrs. Smith thought about carpets the more she felt that she *must* have one. It seemed the necessary patent of her respectability and social standing. She thought about it by day and dreamed of it at night. The visions of the kerosene stain and syrup spots and faded rags of her old carpet shut out the brightest scenes. She became morbid over them, and her brown eyes grew even more weary and hollow.

Finally, she hunted around for the tape measure and took the dimensions of the room over and over again, brushing up her arithmetic to make the requisite calculations. It was like a dash of cold water in her face to find out that it really took a third more Brussels carpeting than ingrain to cover the floor, to say nothing of a good quality costing more per yard. And Brussels she was determined to have, and good quality at that. In fact, she had made up her mind just what she wanted. There was a certain roll in the establishment of Sellers & Byers. There was red in that carpeting to make it cheerful looking, besides browns and subdued yellows and wood colors in a design of bright-tipped autumn leaves. There was a latent artistic taste in poor Martha. One might have seen that by the way in which she planted her flower bed and hung up her weekly wash. Yes, she knew exactly what carpet she wanted, but how to get it was another thing. She did not want to ask her husband, Leander, for it. Leander had no taste for art—nor for carpets. Painted floors were good enough for him. One had a license to track in mud

on them, while as for a carpet—well, coarse as he was, he felt a certain moral responsibility as to wiping his feet and using the spittoon. Then the money—thirty dollars for something merely to step on! Why, it was worse than foolish—it was criminal!

Finally Mrs. Smith thought of a way in which to earn the carpet herself. She took in washing. She kept the fact rather quiet, however, for she had an instinctive feeling that she might compromise herself in the estimation of the church ladies. Her laundry work was unusually hard. It was not children's pretty garments, nor ladies' dainty underwear. It was coarse overalls and blouses and greasy aprons of men who worked in the factory near by. The weather was hot and muggy. The wind seemed to have taken itself to other zones. The kitchen seethed with heat. The red covers on the stove seemed to glare at her like round, glowing eyes. Holding the handles of the hot flatirons made the blood in her palms burn in a fiery current. The flies buzzed and swarmed. Leander had been talking about putting in screens, but he concluded to spend the money saved up for them and go to the "business men's picnic." A hard-working man needed a little recreation now and then and, as he told Martha, he'd "heard flies were healthy."

One—two—sometimes three dollars a week Mrs. Smith made at the washtub and ironing-board, until by the first week in September she had thirty dollars—quite enough for the carpet.

On a certain memorable morning she put on her sateen dress and, taking little Juliet in the baby carriage, went up Main Street to purchase that longed-for floor covering. She was a very happy woman and quite forgot her fatigue as she walked briskly along. She held her head high and her poor, spare shoulders well back. She acknowledged Mrs. Judge Pardon's bow by a lofty nod and gave the minister's wife a beaming smile. She felt at peace with everybody and just as good as anybody, too, for was she not going to have a new carpet—a real Brussels?

She ordered it sent home, and when it arrived, and after the dinner dishes were washed, a gingerbread baked for supper and Leander's coat mended, she sat down and sewed up those five breadths of carpeting. They were very stiff and hard to sew, but perhaps she had never felt so ecstatic as when she sat there in the middle of the parlor, with those stiff billows of Brussels around her, matching red, brown and pale cream leaves of the pattern. The house was very quiet and she was allowed to have her bright thoughts undisturbed. Tommy was in the back yard making mud pies and little Juliet was in the crib taking her afternoon nap. It was the day for the "business men's picnic" and so Leander was away. He had paid five dollars for the round trip to "Punkin Falls," to say nothing of money for a roast chicken and sundry other delicacies for his lunch, and had gone off on the train gay as a bobolink.

"There won't be much waste to this carpet," Mrs. Smith complacently remarked. "The room is nigh about square, an' the only place I'll have to cut 'll be by the chimbley place. There! I've got the last stitch done! Now I'll tack it down."

She got down on her knees, pulled, stretched and tacked, while her hair, unloosened from its pins, straggled down in damp wisps and rings and the moisture

stood in great drops upon her forehead. Her slippers came off, her waistband burst and she tore a hole in her dress. Juliet, aroused by the hammering, awoke before her nap was out and began to cry, but, fascinated by the bright colors of the carpet, sat down and, round-eyed, watched the unusual proceedings.

"Dear me! I must look like the Witch of Endor," panted the mother. "I 'most wish Leander was here to help me stretch down this last side."

Martha got the carpet down alone. Fortunately, she was not interrupted. The sun was just setting as she stood in the doorway. There was a great bank of black, sulphurous-edged clouds in the west. The air was sultry, with a smell of rain in it.

"It's goin' to be a storm," Mrs. Smith remarked. "I'm kinder glad, if it hain't a hard one, for somehow it's dretful hot and close. I feel nigh about tuckered out. I'd go to bed right away if it wa'n't fur the children's supper. Then there's the cow to milk. Well, anyhow, I've got that carpet down," with a backward glance into the room where the sunset glory, streaming in, vied with the bright hues of the carpet.

She was more tired still when bedtime arrived. Leander came home fagged out and cross as he could be. He wanted a fire kindled for a cup of hot coffee, he kicked the dog, scolded the children and grumbled that he had to turn the cow out into the pasture. Martha did not think it wise to exhibit the carpet to her husband that night, though, to be sure, she longed to reveal its glories to some one.

"Maybe some of the ladies 'll call tomorrow," she said to herself as she blew out the light and crawled into bed. "The minister's wife said she was comin' some time this week an' it's Friday tomorrow. Mrs. Nelson kinder talked as though she might drop in, too, the day I took her over that cottage cheese. I hope she will," with a little exultant thrill welling up in her tired heart. "I hope she will, for my carpet beats hers. Hers isn't anything but ingrain. O dear, what a difference it does make to feel that you've got something decent on your parlor floor! Then them muslin curtains I put up look white and fresh, and the two tidies and bead lamp-mat and the gilt bound Guide to Holiness and the plush album. Tomorrow I'll pick a big bunch of sweet peas and mignonette and put on the center table, an' I'll"—but in the midst of her ambitious planning the poor, weary woman fell asleep.

It was a troubled slumber, however, one broken by fitful starts and tossings that occasioned drowsy grumbings from her lord and master, worn and spent after a day at the "business men's picnic." "They say a woman's tongue is never still," he growled. "What ails Marthy? Sech a jumble as she's goin' on about, 'Brussels,' an' 'matchin' breadths,' an' 'wimmen folks callin'.' Anybody'd think she was gittin' ready to give a reception!"

Alas! poor Martha was preparing for something else. When morning dawned she was in a high fever, and Leander was forced to tumble out of bed with unwonted alacrity and hurry for the doctor. When the physician came he looked very grave. "Overexertion," he said, "and some other complications. She's a very sick woman!" He remained there all the forenoon, watching faithfully, doing his best to aid the struggle with life against

death. By noon a frail, tiny baby had come into the world, given a few feeble walls and then died. Neighbors came in and offered help. The church women, with kind, pitying faces, went softly about the house, making things comfortable. They listened sometimes with abated breath and aching hearts to the rambling words of the sick woman, which revealed to them Martha's longing for friendliness and sympathy, for attentions that were not patronizing. They learned how she had winced under snubbings or careless neglect. They realized how she had hungered for sweet, sisterly charity. It was all very pitiful! Even her little vanities and petty ambitions seemed sacred now!

"Have you seen my carpet?" she would call out in a voice of shrill glee. "I worked awful hard to get it—awful hard! But it's real pretty! It ain't a common pattern. It makes me think of grandfather's woods in autumn—with the maple and hickory leaves scattered all around. It's Brussels—not ingrain, mind—an' I earned it myself. It was very hard work. The sewing it an' tacking it down was hard, too. I didn't feel very well, you see, an' things tired me so! Dear me! It seems as though some one was tacking—tacking right into my brain!" The voice grew fainter and Martha sank into a dull slumber that was almost a stupor. When she awoke she was calm and conscious, but the doctor's face was still more grave.

She turned her white face toward Leander, who, limp and helpless, sat with his face buried in his hands, and she said, "I'm glad things look kinder decent," patting his arm. "I always thought that if there was to be a—a funeral in the house I'd like to have things decent. An' the carpet is all down square an' neat. It looks nice, doesn't it? You won't scold because I spent the money that way? I earned it myself, you know. I don't care so much about it as I did"—here her white, worn face was luminous with a bright inward joy—"I don't care so much about it as I did, because, you know, I'm goin' to the place where the streets, even the streets, are paved with gold! O, it's very beautiful and I shall find rest there! There was a woman in the Bible. Her name was like mine—Martha—and she was 'troubled about many things.' I've been troubled, too. It doesn't pay to be in this world. And now I'm goin' where there isn't any worry or trouble—and—where there is—is rest!"

Martha ceased speaking—rest had come.

Neighbors brought flowers—pure, white and sweet—and arranged them around the mother and babe. They tidied up the children, swept, dusted and baked, thinking regretfully meanwhile of lost opportunities.

A little later they came to the funeral and tiptoed softly to the casket in which lay the tired frame of their sister in Christ. Peace and rest were impressed on every feature of her white face, and also that strange, new beauty that the living never have. Then they sat down in little knots and groups while the minister preached. But they did not hear very much of what he said. Their eyes were fixed upon the carpet. They were not admiring it—though Martha would have been pleased to know that all of them thought it pretty—and they were not looking at it enviously. They were—every one of them—thinking of its terrible price—a woman's life!

"AS A MAN THINKETH."

BY HELEN EVERTSON SMITH.

It is only of late years that people have seemed to comprehend that if we wish a child to grow large and strong we must not only give him plenty of exercise, but feed him upon muscle and bone-making foods. The same thing in regard to mental and moral growth was, perhaps, better understood two or three centuries ago than now, at least it was better remembered by some of those who had the training of youth. Now our best educators are prone to forget the fact that it is not what we know, but what we think about the things which we know, which is of the highest importance.

To a certain extent opinions are character. The things we admire and honor we shall naturally strive to imitate. The boy who admires the deeds of a highwayman or a prize-fighter has in himself the seeds of an evil which may sprout and grow into deeds of lawlessness. The girl who gazes with envy upon the dress and equipage of a woman who has earned them only by the sacrifice of her womanhood is in grave danger of rating these purely material benefits so highly that she shall herself, perhaps, some day decide that it is better to marry a wealthy *roué* than an honorable man who is poor. Thoughts, opinions, beliefs are not veneers or paints which may be laid on without changing the wood beneath them, but are dyes which penetrate the mind and, if they do not actually change its nature, do certainly change its manifestations. For instance, two boys may be equally endowed with courage, yet the one may become a Jesse James, while the other proves to be a Father Damien. The difference between the two men is in that of the thoughts or dispositions which animate them, for in this case these words are synonymous. The child, and therefore the man or the woman, is literally "as he thinketh." To educate the mental faculties without directing and training the character, to which these faculties are only tools, is to give firearms to savages. To prove that this sort of one-sided education is productive of the worst results, we have only to remember that the crimes of anarchy are not usually committed by ignorant men.

It is not enough for parents to send their children to schools where they shall be well instructed in the arts and sciences. The character, the thought, that is, the individual boy or girl, must be trained; the animating spirit must be suitably fed that it may think, and therefore act, aright. Our ancestors used to talk a great deal about "the everlasting soul." It is now but rarely that we hear this term even from pulpits called orthodox—probably because ministers are so afraid of laying themselves open to the charge of "cant." But would it not be better to run this risk than that of forgetting, or of allowing it to be forgotten, that there is a soul, and that it is this soul which thinks and directs the actions of those inferior faculties which collectively we call mind?

The mysterious principle of the life within us shapes our minds, and even our physical beings, to show forth its own likeness. As we think, we are. What we are, we not only show to others but we reap the fruits of in ourselves. And the nature of our thoughts depends not entirely upon our inborn or inherited characteristics, but in no small degree upon the mental and moral diet upon which we are fed in youth. If the child be

not taught to consider the moral aspect of every question we need not expect the man to do so. If the child be not taught self-sacrifice, the man will be self-indulgent. If the child be careless of the sufferings of others, the man will be even cruel. If the child be not taught the difference between "mine and thine," the man will not hesitate to seize anything he covets and can get without the fear of punishment. If his thoughts are wrong, his acts are wrong. "As a man thinketh, so is he." Hence in the selection of schools, or instructors, the parental choice should not be influenced alone by the intellectual attainments of the teachers. Their moral characters and religious beliefs are of still greater importance.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

A DOZEN PLANS FOR THE REVIEW OF THE SUNDAY SCHOOL LESSONS OF THIS QUARTER.

Materials: Cardboard or paper from which to cut a number of hearts and hands, the latter outlined by the children from their own left hands. To make the hearts, draw circles (use a tumbler for a guide). Extend the lower part of the circle about one-fifth of its width and make the curve in the top about one-sixth of the width of the circle. The common error in making hearts is that they are too long. A true shaped heart is nearly outlined by a square or a circle.

1. The use of the hearts for this review is to write on them the names of persons about whom we have learned during the last quarter, one name on each heart and with the name one or more adjectives about the person. There were many ugly things in the hearts of Joseph's brethren, but Judah let love grow in his heart at last. So write the word "Love" in red or gilt across the bad qualities first written on Judah's heart. On the heart for Pharaoh write the word "hardened" as many times as it is mentioned in the past lessons.

2. The use of the hands that have been cut out is to find all the verses from Gen. 32 to Ex. 15 which contain the word "hand," and write them or parts of them on the paper hands, one verse on each. Also find verses about "clean hands." We know of a little boy who could not be taught to wash his hands. At last the verse, "He that hath clean hands shall grow stronger and stronger," attracted his attention and brought about the needed reform, as he understood it in a physical way and his ambition was muscular prowess. The hand verse exercise is a good one, and fixes in mind verses that children would consider hard if given to them to be committed.

3. Let the children mention all the names of places given in the past lessons and tell something about them. See who can remember the most. Do the same with names of persons.

4. Let all help in making a list of objects named in the past lessons, then divide the list equally and let each one tell what he recalls to mind about the lessons. A long and varied list can be made, as ring, rod, pillar of stone, flags, silver cup, grapes, chariot, camels, cattle, spicery, oil, baskets, corn, etc.

5. Let mamma prepare a list of numbers that have occurred in the lessons with special significance. Let her give a number to a child and expect its meaning to be told before she counts ten, or twenty for the younger ones, as, "Emma, tell me something about seven in our quarter's lessons." (Count ten if you can before Emma thinks of the seven blasted ears or thin kine.

6. Let one person go out of the room and the others agree that he shall be Joseph or Pharaoh or Benjamin. Call him back and talk to him as if he were that person until he guesses who he is representing.

7. Tell a story about some character in the lessons of the quarter, then stop suddenly and have some one else go on with the account.

8. Think of the things that men did as told in the lessons, dividing the deeds into good and bad.

9. Think of the things that God did during the 200 years included in this quarter.

10. Think of the different things or persons that God used for His plans—a little girl, Miriam, a slave boy, Joseph, strange dreams, a wind, a rod, blood on the doorposts.

11. Think of what we have learned about God as to His qualities—His great goodness, mercy, justice, patience, answers to prayers, etc., giving examples of each.

12. Write out on slips of paper sentences like the following:

"I have learned from Joseph to be —."

"I have learned from Pharaoh not to be —."

"I have learned from Miriam that I should —."

Let the children fill out the blanks. Then talk with them about what quality each needs most. Let mamma include herself, and then all agree to help one another live up to these watchwords of patience, obedience, faithfulness, or whatever qualities are chosen. Then pray with the children, which means lead them to offer petitions of their own. The mother who makes Sunday afternoon pleasant for her children but omits prayer and definite spiritual teaching is as much at fault as if she gave them food that was good to the taste but contained no nutriment for the body.

Materials for next week's lesson on patriotism: Send ten cents to Bemis Publishing Company, 13 Astor Place, New York, for the *Teachers' World*, May, 1894. It contains a simplified account of the Declaration of Independence, with other good material, in the Exercise for Independence Day.

HOMELY HINTS.

Persons are warned over and over again in regard to the impurities in ice but hundreds and thousands of people still continue to use it in their drinking water. It has even been found on careful investigation that typhoid fever germs are frequently discovered in the interior of solid blocks of ice. Unless you assure that the ice you use has been collected from pure sources, put your drinking water into covered bottles or glass jars and place in the ice chest.

Linen is not a healthful dressing for beds even in summer. It is cold and slippery, causing a chill to sensitive persons and moreover it wrinkles and tumbles much more easily than cotton, giving the bed a slovenly and uninviting appearance.

This is the season when danger from ivy poisoning is imminent, and while people who go into the country during the summer should be careful in picking wild flowers, it may be well for them to know that an excellent remedy is Labarraque's solution, a solution of chlorinated soda. It should be applied by means of soft linen kept constantly wet with the liquid.

Articles of food that are damp or juicy should never be left in paper. It contains glue, lime and similar substances, with acids and chemicals intermixed, and when damp is unfit to touch things that are to be eaten.

In the canning season it is well to know that boiling fruit may be poured into a jar without the slightest danger to the glass if the can be set on a folded cloth which has been wet with cold water. This is better than the old custom of using a silver spoon as a conductor for the heat.

Mothers may gain a hint from an excellent arrangement found in many English nurseries. On the wall is hung a large card, two or three feet square, which gives definite instructions

of what to do in case of emergencies, together with the name and address of a doctor to be called hastily. There is a list of accidents liable to happen to children and the remedy for each, while beneath the card are kept absorbent cotton, court plaster, lint, arnica, etc. There are times when even the most intelligent persons lose their wits and this list is then invaluable. Nursemaids should be taught to read and understand it.

Instead of mopping porches a writer in *Good Housekeeping* suggests sweeping them with covered brooms. A yard and a quarter of colored Canton flannel will make two bag-shaped broom covers, which can be slipped over the broom and tied on by means of tape. First sweep the floor well with an ordinary broom to remove loose dirt, then go back and forth with the covered broom, occasionally shaking it to free it from dust. In the same way the covered broom can be used for hard wood floors. The covers are also convenient for dusting walls and for this purpose should be made of unbleached Canton flannel.



CONVERSATION CORNER.

MY DEAR CORNERERS: Our "unfinished business" last week was poetical quotations—a kind of business which I fear will always be unfinished, for by the time we all turn in and get one fairly answered some grandmother or grandfather, or other honorary member, will have a new one ready, or a new item about the old one.

Three quotations asked about May 24 are before us again. Different versions of the one surviving couplet of McDonald Clarke's poem—that about "twilight's curtain"—were given. Now a Maine pastor adds another:

My Dear Mr. Martin: The lines,
Then twilight let her curtain down,
And pinned it with a star,

are in Maria Child's "Letters from New York," where an account is given of the author. I have not read the book for many years, but my recollection is quite vivid.

As a matter of fact, none is exact; I found in the Boston Public Library, bound up with other pamphlets, the original poem ("Death in Disguise; published by B. B. Mussey, Boston, Twenty-nine Cornhill, 1833"), and the lines read thus:

... as the setting sun
O'er the earth its yellow luster threw,
And the west was rich with red and blue,
Whilst twilight's curtain, spreading far,
Was pinned with a single diamond star,
On which they both in silence gazed,
Thinking of their dear childish days.

This copy seems to be authentic, for the fly-leaf has the inscription: "Mr. —. From his friend, the author. Boston, Oct. 10, 1833." The name represented by the dash was doubtful; the courteous librarian got a magnifying glass, which made it resemble *Crash* or *Crush*—a rather unusual name, certainly. I have since thought it might have been *Nash*. If any of you had an ancestor by the name of *Crash* or *Crush* or *Nash*, he was probably the one honored by the "Mad Poet"!

HAMPTON, VA.

Mr. Martin: The lines, "Long years have elapsed," etc., asked for by your Hudson correspondent, can be found in Emerson's First Class Reader, credited to Blackwood.

T. C. B.

LAKEVILLE, CT.

Dear Mr. Martin: P. A. H. will find the poem commencing "Long years have elapsed," etc., in B. D. Emerson's First Class Reader, published in Claremont, N. H., in 1833. It is taken from *Blackwood's Magazine*. W. W. G.

STRAFFORD, VT.

The poem beginning, "Long years have elapsed since I gazed on the scene," was in the National Reader, a school-book compiled by John Pierpont, and published—my edition—in Boston in 1831. The title given there is, *On Visiting a Scene of Childhood*, and it is credited to *Blackwood's Magazine*. N. B. C.

So also says a New Hampshire boy. One librarian, after a long search in the volumes of *Blackwood*, found the poem in Vol. 8, page 688, author not given. There are nine stanzas, describing the man's feelings as he went back to the home of his boyhood and tried to find the boys he used to play with and the places once so familiar. We old folks understand this—you young Cornerers will in about forty years from this time!

Now for "Naxos":

NORTHFIELD, MASS.

Dear Mr. Martin: I was a small girl when my sister came home from Mrs. Willard's school in Troy. My father had bought a piano—about the first in the town where we lived. It was a great event for her to come home and for us to have the simple music she could give us. "When I left thy shores, O Naxos," is the only song I remember to have heard her sing.

But it never occurred to me where or what "Naxos" was, or who it was leaving such a forlorn place that "no tear in sorrow fell"! MRS. W.

HOPKINTON, MASS.

Mr. Martin: Sir: . . . I remember it in Nason's Vocal Class Book, printed in 1847, a book we sang from in my childhood. MRS. B.

GLOUCESTER, MASS.

Dear Mr. Martin: I do not know who composed "When I left thy shores, O Naxos," but I have found it in the Vocal Class Book, compiled by E. S. Nason in 1847. I have an old copy which was used by him, I think, when he taught singing school more than forty years ago. I am rather too old to be a "Cornerer," but always read the Conversation Corner and am interested in the questions and exchanges of the boys and girls.

Yours truly, MRS. P.

WORCESTER, MASS.

"When I left thy shores, O Naxos," is found in Nason's Vocal Class Book. Mr. Nason was teacher of music in the public schools of Worcester for ten or fifteen years. W. H. L.

When the lady who thought the verses were in an old school reader read this she exclaimed at once: "That is it—I went to his singing school and sung out of that book!" And now the evening mail is opened and has this:

WHITINSVILLE, MASS.

Mr. Martin: Dear Sir: I saw the letter from a lady in Vermont asking for this poem. I remembered it in a singing-book for the use of juvenile singers by Edward S. Nason. He was my first teacher in vocal music. There were only two stanzas and the author's name was not given. It simply says, "Arranged from a Greek melody."

Yours respectfully, BESSIE H.

I have this old song-book before me and note in the place where the name of the author is usually printed, "Andante." Can this mean A. N. Dante, or Ann Dante? But this piece is from the Greek, and Dante was an Italian. Are the Cornerers able to explain it? Now we will leave thy shores, O Naxos, and let not a tear in sorrow fall if we ne'er behold them more!

Only one other literary query—it has been waiting in the box for several months:

WORCESTER, MASS.

Dear Mr. Martin: A lady who is much interested in the Corner is anxious to find out where Ruskin's poem entitled, "Why put on mourning for the guests of God?" can be found. I remember seeing it in the first column on the left-hand page of some paper or magazine!

Yours truly, MRS. W.

I have examined different collections of Ruskin's poems, but in vain. The title is beautiful—I should like to see the poem.

BEDFORD PARK, NEW YORK CITY.

Dear Mr. Martin: If I were forty years younger I might call myself a girl and come in among the children, but perhaps then I shouldn't have been looking for an answer to this question: Is it proper to use the words *Congregationalist* and *Episcopalian* as adjectives? I see that writers of note—shall I say in what paper?—speak of a "Congregationalist church," and the phrase, "Episcopalian communion" is also often seen. *Congregational* is long enough, I'm sure, and I am also convinced that it is the proper form of the adjective, the other word being a noun. What do you say? S. K. B.

I say just what you say, certainly, as concerns the first word. If "writers of note" in this paper use *Congregationalist* when they mean *Congregational*, I think our "keen-eyed proof-reader" would be justified in taking out the *ist*. I think the other case is not quite as strong. *Episcopal* is the adjective and *Episcopalian* the noun, but the latter is also sometimes used as an adjective, although there is no good reason for it as with *Universalist*, *Methodist*, etc.

I ought to apologize to the children for printing so much in this Corner which I don't believe they care anything about—next week we will have pictures, or cats, or flowers, or stamps—or something else in their line!

Mr. Martin

Lack of
Nourishment
makes thin
people, and
thinness is not
healthy.

H-O Hornby's
Oatmeal

makes people
fat and healthy,
because it
nourishes and
sustains.

Steam
Cooked
That's Why.

H-O Hornby's Company, N. Y.
Oatmeal

Mellin's
Food

received the
highest awards, Medal and
Diploma, that were given
to Infants' Foods by the
World's Fair, but the
voluntary selection and
successful use of MEL-
LIN'S FOOD at the
Crèche, in the Children's
Building at the World's
Fair (10,000 Babies were
fed with it there), by the
Matron, Miss Marjory
Hall, "after a fair trial
of the other Foods," was,
really, the highest
award, as no other Infants'
Food in the world was thus
honored and endorsed.

OUR BOOK FOR THE IN-
STRUCTION OF MOTH-
ERS SENT FREE ON AP-
PLICATION.

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IN CORRESPONDENCE SUGGESTED
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please mention that the advertisement was seen in
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The Sunday School

LESSON FOR JULY 1.

Luke 2: 1-16.

THE BIRTH OF JESUS.

BY REV. A. E. DUNNING, D.D.

The Bible contains no biography of Jesus. The four Gospels, each written with a distinct purpose, are summaries of many years of the preaching of the apostles put into permanent form, not to tell the story of the life of their Master, but to impress people with His divine authority and to make known the truth He taught. The Gospels are the fulfillment of His last command: "Make disciples of all the nations . . . teaching them to observe all things whatsoever I command you."

Matthew wrote primarily for Jews and presented Jesus as their Messiah, the fulfillment of prophecy, the royal Lawgiver. The frontispiece of Matthew's Gospel is the Sermon on the Mount. He traces the life of Jesus back to Abraham. Luke wrote primarily for Gentiles and presented Jesus as the Friend of mankind. According to well-supported tradition his Gospel is a transcript of the preaching of his companion for many years, the apostle Paul. Its frontispiece is the scene at Nazareth, which Luke seems to have taken out of its historical setting and put in the forefront of his Gospel to show that the mission of Christ is for all mankind. Matthew and Luke are the only writers who give us any details of Christ's birth, and of these two Luke's account is the fullest, especially in the evidence it gives of the divine attestation that Jesus is the Son of God. If there is doubt of this fact in any mind, and the authority of Luke's narrative in the first two chapters is questioned, the best way to decide the question is to study the testimony of Jesus Himself, the testimony of His deeds and teachings, of His disciples and His enemies. The account of the supernatural in the coming of Jesus is authenticated by what follows it in His life, death, resurrection, ascension and the founding of His Church. They all support His own testimony: "I am come down from heaven." Here we shall accept the statement of facts and consider their meaning. These are, chiefly:

1. *The heavenly visitants.* Matthew saw the birth of the Son of God from its earthly side, and declared that "Jesus was born in Bethlehem of Judea in the days of Herod the king." John saw it on the heavenly side and said, "We beheld His glory, glory as of the only begotten from the Father." Luke saw both sides and tells how the heavenly and the earthly messengers of God saw each other face to face.

The angels appeared suddenly to the shepherds of Bethlehem on the hillsides at night. Before that an angel had appeared to Zacharias and again to Mary. Signs that these appearances were real were graciously given to those to whom they came—to the priest dumbness, to the mother of Jesus the salutation of Elizabeth, to the shepherds an infant wrapped in swaddling clothes and lying in a manger.

We all live in two worlds. Of one we are always conscious, for we realize it through our senses. But the spiritual faculties by which the other may be realized are dormant in many, and in others are only partly aroused. The spiritual world is not separated from us by space or time, but only by our lack of power to perceive it. The first intimation which the shepherds had of the supernatural presence was that "an angel of the Lord stood by them." It is not said that he came, but that he was there. When he had spoken, "Suddenly there was with the angel a multitude of the heavenly host." The shepherds suddenly discovered them. They are always around us. We are like the young man with Elisha at Dothan. We need only to have our eyes opened that we may see the divine presence. More perfect obedience to God will enable us to perceive Him and His hosts.

The best tidings that ever came to this world were brought first to the common people. Neither culture nor wealth makes men

favorites of God. It was one of the evidences He gave to John the Baptist that He was the real Messiah that the poor have good news proclaimed to them. It was fitting that the tidings of His birth should come to the Gentiles through a star, to the Jews through angels. But it was significant of the new dispensation that the Shekinah—the shining glory of Jehovah—which before had only been disclosed to priests within the temple, was then manifested to shepherds in the open field. Thenceforth the tidings of great joy were for all the people. Spiritual vision is gained and kept, not by special favor from God to individuals or nations, but by living according to spiritual laws. Those who know a little of divine truth, and use it well, are better fitted to receive revelations from God than those who know the letter thoroughly but do not live in its spirit. The humblest home may now have in it the Shekinah.

2. *The heavenly child.* How was this birth different from all others?

This new born babe was a sign that angels were at hand. The shepherds had been sent to Bethlehem to see an infant wrapped in swaddling clothes in a manger. When they found Him their vision was confirmed. Jesus is His own witness now. Angels are no longer needed to tell us who He is.

This child was different from all others because He was to be a Saviour. His name, given from heaven, testified to that. "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." The cross became His commentary on the angel's message. The Incarnation was as wonderful a step in the salvation of men as was the crucifixion.

This child was the Christ. That is the Greek translation of the Hebrew word, Messiah. The babe in the manger fulfilled the expectation and longing of many ages. Long had the Jewish nation waited for that day. But not even to the prophet Simeon did it appear so wonderful as it does to the childlike believer today who rejoices in redemption from sin.

This child was the Lord. The shepherds had had wonderful experiences that night, but the climax came to them as they stood by the manger. In the field "an angel of the Lord stood by them." Then "the glory of the Lord shone round about them." At both these visions "they were sore afraid." But in the manger they saw the Lord Himself, without fear. Such is the condescension of Jehovah to His children.

3. *The heavenly saying.* We have already emphasized its threefold meaning: Saviour—Christ—Jehovah. It was simply descriptive of the child. What was its effect?

The heavenly host broke forth into a song of praise. They sang:

Glory to God in the highest,
And on earth peace among men in whom He is well pleased.

The most sublime music ever heard on earth was the singing of this vast chorus of the sons of light, embracing heaven and earth, God and men: in the highest heavens glory to God, and on earth peace to men, brought by the Prince of Peace.

The people wondered at the saying. Perhaps that was as much as could be expected of them. They had long been waiting for the Messiah. But when longed-for blessings come to men the people wait for leaders to apply those blessings. The first message of the gospel made an impression, but it did not last. The people did not receive the child as their Saviour, for they had not seen the glory which the shepherds saw. It is hard for the people to realize that anything really divine can come within the conditions which encompass them. When, later, the wisdom of Jesus amazed them, as they paused to remember that He had lived and worked in the same circumstances with themselves, instead of catching the thought that they might have kinship with the Son of God, they rather felt sure that no one could have come from heaven who had kinship with them [Mark 6: 2, 3].

Mary pondered the saying and kept it in her heart. She compared it with the message which the angel had brought to her. Later she put it with the testimony of Simeon and Anna and of the Magi. Thus she learned in time, as we may learn, the true character and mission of her Son.

The shepherds praised God because of the saying. They did not allow their heads to be turned by it. They told to others what they had seen and heard. Then they went to their work again, as before. But the announcement of the angel, the appearance of the child and the story of the parents united to kindle in them transports of praise to God. The angelic message has been illumined by the life, the death, the resurrection, the ascension of the Lord and by almost nineteen centuries of His beneficent influence on the world. But the message is personal still. "There is born to you . . . a Saviour, which is Christ the Lord." The heavenly visitant, the heavenly child, the heavenly saying are all for us. Will any of us reject them?

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 1-7. What Has Christianity Done for Our Country? Ps. 33: 8-22.

One way to ascertain is to contrast our country as it was 400 or 250 years ago with what it is today. If ever a nation could trace the influence of its religion upon national development, we are that nation. As soon as he set foot on these shores Columbus bowed in reverence before God, and while perhaps he may have been animated by mixed motives the Pilgrims certainly were moved by the highest religious motives, and the tone and character which they gave to this new civilization has remained until now. Their Christianity, modified of course as time went on, has embodied itself in institutions and laws. It has pushed out into regions beyond, has established schools and colleges, has made itself felt in courts and in halls of legislation and in short has proved the salt and the savor of American life.

We may judge it, too, by what it has to contend against in its onward march. What mighty foes it has had to face—the tide of worldliness and materialism, the incoming of hordes of foreigners bred under totally different conditions, various forms of barbarism and superstition, and there have been times when its foes have been those of its own household, when the simple Christianity of Christ has been handicapped by dogmatic, corrupt and spurious representations of itself, claiming noisily to be the genuine article. But if we take the inductive method and look about us for all that is best in the various departments of human life, we shall find that the source and inspiration thereof is Christianity. It may not advertise the fountain whence it proceeds, but the best things owe to religion the impulse which made and conserves them. Is there any better home in the world than the Christian home? Is there any safer and more desirable community to dwell in than that in which Christianity has been a vital force for years and decades? Is there any type of individual character more attractive and impressive than the Christian type? Let us not fail to note, too, how Christianity has promoted the great reforms, how it did away with slavery in less than fifty years from the time the agitation against it began, how it has pushed temperance reform, how today it is leading in social and municipal reform.

Much remains to be done, but the instrument with which we work is as potent as ever. Christianity can solve the great problems of today, provided it is patient and brave enough, and the generation now coming upon the scene of action has much to do with the solution.

Parallel verses: 1 Kings 3: 13, 14; Ps. 105: 14, 24; 107: 31, 32, 35-38; 111: 6; 147: 12-20; Prov. 10: 22; Isa. 60: 22; Matt. 28: 19, 20; Luke 4: 18; John 8: 36; 11: 49-52; 1 Cor. 7: 22.

Literature

A POINT IN CRITICISM.

It was objected recently to a notice of a certain volume, a somewhat popular story, that the book was commended in spite of one or two religious utterances in themselves quite at variance with the beliefs of the reviewer and probably of most of his readers. The reply to the objection was that, in spite of those particular utterances, the general tone and influence of the work are sound and helpful spiritually and that a critic ordinarily and in fairness must be governed by these unless he can take space to discuss and discriminate at length concerning a book, which in the instance referred to was impossible.

The point deserves to be noted. Literary criticism in the cases of most volumes necessarily is general and tersely uttered. To say all which a reviewer perceives to be true of almost any book and all which it would be needful to say in order to convey to another mind the complete, precise judgment which he has formed would require a dozen times as many columns as any journal or magazine could spare. Nor would the reader be much the better off, were this large space so filled. The brief, succinct characterizations which are all that most books receive are as valuable to him, in a large majority of cases, as more elaborate reviews would be. They are not intended to be taken as infallible. They are only carefully and honestly formed estimates which may serve to guide and aid the reader in forming his own opinion whether the books concerned are worth his attention or not.

It is fair, therefore, to be governed in preparing such notices by the tone and tendency of a work rather than by this or that passage in it, except in so far as these passages are factors in producing the general impression. Certainly some books which include weak or mischievous portions are more rewarding and ennobling than other books in which no particular defects can be indicated yet which wholly fail to uplift, instruct or even interest the reader. Nothing which is dangerously evil in a book should be treated by a reviewer as insignificant but sometimes the weaknesses of a book which on the whole is of good influence may properly enough be allowed to go unmentioned.

BOOK REVIEWS.

THE INCARNATION.

The Bampton Lectures for 1891 were delivered by Rev. Charles Gore, Principal of Pusey House, and have been printed with hardly more than verbal changes. They also are addressed to the general reader rather than to the theological expert, and some collateral topics which might have been considered—such as the conception in early Greek theology of the supernatural in its relation to nature, the conceptions of the Incarnation at different epochs, etc.—are but barely alluded to, and were left to be discussed in another volume. The method pursued is that of research into and inference from facts, the experimental in contrast with the *a priori* method. It is insisted that the religion of the Incarnation is pre-eminently a religion of experience and fact and that the best theology is that which is molded upon what actually has been disclosed.

The eight lectures cover well the ground naturally included in the topic, although

the relation of the Incarnation to the Atonement has purposely been omitted. They undertake to demonstrate that Christianity is based upon faith in the person of Jesus Christ, the Son of God incarnate; that this supernatural Person is the consummation, or rectification of nature's order; that the witness of history establishes the miraculous personality and divine claim of Jesus; that the Catholic creeds interpret and guard the record of Christ's person, divine and human, which the New Testament gives; that Christ is the revelation of God in intelligible terms of humanity and also the revelation, through self-sacrifice, of the ideal manhood; and that He also is the supreme spiritual authority over mankind, our moral standard and the creator of a new life within us.

The work is written with a certain fervor of manner and with strength of conviction yet with no such partisanship in opinion as to repel. The author's sympathies with one party in the Anglican branch of the church rather than another may be inferred at times but are not obtruded. The book does an important work creditably. [Charles Scribner's Sons. \$1.50.]

OTHER RELIGIOUS BOOKS.

Here are four more numbers in one or two of Messrs. A. C. Armstrong & Son's well-chosen and handsomely issued series of expository works. Here is *The Second Epistle to the Corinthians* [\$1.50], by James Denny, one of The Expositor's Bible series. It naturally contains little or nothing which is novel but it presents in a simple and effective manner the apostle's evident teaching and many of its suggestions. It is a good book to be used by everybody. It is scholarly but not unpleasantly technical and it glows with genuine, although well-controlled, enthusiasm.—The other three are examples of Dr. Alexander MacLaren's expository and practical skill. They are the Gospels of *St. Mark*, *St. Luke* and *St. John* [Each \$1.00], respectively. Each was written originally for publication piecemeal in the *Sunday School Times* as a commentary on the International Sunday School Lessons, and therefore each already is widely known. Those readers who are not aware of the author's unusual aptness, instructiveness and tenderness in expository Biblical work will do well to examine his characteristics in these pages.

The Universalist branch of the church has felt the influence of the age like every other and no longer stands where it stood a generation or so ago, and probably most Universalists will not refuse to indorse Rev. Dr. J. S. Dodge, one of their own number, in most things which he has said in his little book, *The Purpose of God* [Universalist Publishing House. 75 cents]. The volume is not controversial but aims to set forth that form and quality of truth which in the author's judgment all Christians will in due time agree to accept. It is an earnest, thoughtful treatise, worth the attention of theological thinkers of every name.—*Christ Among Men, Object Lessons in Personal Work* [International Committee of Y. M. C. A. 40 cents], by James McConaughy, is a well-conceived and executed manual for the training of Christian workers and for their aid in actual service. We have seen nothing better or as good in its line and it appears to be as discriminating and prudent as it is full of real zeal.

Professors W. A. Stevens and E. D. Burton have prepared a new *Harmony of the*

Gospels for Historical Study [Silver, Burdett & Co. \$1.50]. We are confident that all who examine it will accord it a foremost place among exegetical helps. The text is that of the English revision of 1881 and the arrangement corresponds to the natural divisions of the subject, the sayings of Christ are given in their connections and also all parallels are shown clearly, and in every way the book is scholarly, progressive and practically useful. It also is convenient in size and printed handsomely.—All who love a great-hearted man will appreciate *James Gilmour and His Boys* [Fleming H. Revell Co. \$1.25]. Mr. Gilmour was a British Congregational missionary in Mongolia and there did noble service from 1870 to 1891. After his wife's death in 1885 his two older boys had to be sent home to be educated and this book, which Richard Lovett has prepared for publication, contains a graphic account of his missionary labors and is largely in the form of extracts from his letters to his little boys. It is peculiarly tender and touching and old and young alike will read it with keen interest. It is illustrated freely.

STORIES.

Edna Lyall's new novel, *Doreen* [Longmans, Green & Co. \$1.50], reminds one of one of her earlier books, *A Knight Errant*, in which also the leading character is a public singer, although in that case a man. But the special feature of the newer story is the love of Ireland, which pleads for justice to the Irish people in every chapter with warm-hearted eloquence and pathos yet ever with self-control, sagacity and tact. The heroine wins the reader's heart at once and is portrayed with successful consistency in somewhat difficult conditions. If the book could have a candid reading in England it would do much to help the cause of Ireland. It will do much in any event, although since it was written the condition of Irish affairs has improved very greatly. This is less a religious novel than most which Miss Lyall has written. Yet it is truly religious throughout and no one can read it without having the best that is in him quickened. It is certain to be widely popular.

Charles Egbert Craddock's latest, *His Vanished Star* [Houghton, Mifflin & Co. \$1.25], which many of our readers may have seen already in serial form in recent issues of the *Atlantic Monthly*, is in her accustomed vein and represents her at her best. The familiar scenes and people, the Great Smoky Mountains and their half-barbaric inhabitants, reappear and illicit distilling plays an important part in the plot. The story is simple but told with great spirit and the descriptions are especially striking. The strength of the book, however, lies chiefly in its vivid, and evidently lifelike delineations of character. Miss Murfree has made her mountaineers familiar but they do not lose their interest and her power as a literary artist continues to increase.—Mrs. Everard Cotes, the writer of *A Daughter of To-day* [D. Appleton & Co. \$1.50], is better known in literature by her maiden name, Sara Jeannette Duncan. This book tells of an American girl's life as an art student in Paris and a journalist in London. The heroine is an unconventional and somewhat improbable young woman, her ambitions and performances are rather extravagant, and she ends by committing suicide. On the whole she is not a very commendable or even agreeable person although her story is well told.

But the book possesses fewer attractions than some of its predecessors from the same pen.

The Jungle Book [Century Co. \$1.50] contains seven sketches of life and conversations among animals in India, as imagined by Mr. Rudyard Kipling, and to each chapter is appended a short song or other poem. The author has illustrated his accustomed fertility and vividness of fancy and his sketches are intense and thrilling and contain many touches of humor. The animals are personified with remarkable naturalness and self-consistency and the pictures of the jungle itself seem as faithful as they are powerful in drawing.—In *Salem Kittedge and Other Stories* [Charles Scribner's Sons. \$1.00], by Bliss Perry, are nine short stories, some, if not all, of which have been printed previously in *Scribner's Magazine* or elsewhere. They are good specimens of their class, bright, dramatic, amusing and forcibly written. The volume, which is prettily gotten up, is one of the best of the recent candidates for summer favor.

Mary Fenwick's Daughter [D. Appleton & Co. 50 cents], by Beatrice Whitby, belongs to the Town and Country Series and is one of its best issues. It is a breezy, wholesome novel of English country life with a valuable moral not too obtrusively pointed. A capital book for summer reading.

MISCELLANEOUS.

Everybody will be delighted by Florence A. Merriam's little volume, *My Summer in a Mormon Village* [Houghton, Mifflin & Co. \$1.00]. It is a charmingly written narrative of almost idyllic experiences. The darker side of Mormonism is suggested now and then but in general the author portrays, as indeed, she seems to have encountered, only its more smiling aspects. Her visit to the Mormon country was not made until some of the worst features of the Mormon life had been largely eliminated, partly by law and partly by the influence of Gentile civilization. She makes the impression that they are likely to disappear wholly before long, although more because of the force of circumstances than because of any willingness to surrender them on the part of the Mormon authorities. The book is of substantial value as well as of especial interest.

Athletics for Physical Culture [J. Selwyn Tait & Sons. \$2.00], by T. C. Knauff, covers a large field succinctly and sensibly. Its chapters treat of The Needs of the Day, Gymnasium Work, Breathing, Riding, Cycling, Walking, Base-ball, Foot-ball, Golf, Rowing, Swimming, etc. It is interesting and suggestive and is well illustrated. So far as it goes it is admirable. We should like it better if it said less in general about some subjects and more in detail. For instance, although everything included in the chapter on Rowing and Sculling is excellent, no person ignorant of rowing will find in these pages directions how to row. Such a book should instruct a beginner briefly and clearly how to hold and balance his oar, how to dip and feather and leave the water, how to apply his strength to his stroke and get the advantage of his weight, etc. The author may have accomplished all which he undertook to do, but he has not given his readers all which many will expect or the details which some are sure to desire especially.

Mr. J. G. Brown, the painter of street Arabs and more or less kindred subjects needs no introduction to our readers. But most of them cannot yet be aware and will

be glad to learn that he has turned to a new field and already has proved himself a master in it. His *Sunday Morning*, painted not long ago, represents an old man—a fisherman or gardener—and his wife reading the Bible at family prayer. They form a most effective group. Moreover the picture is wonderful in its minute and faithful reproduction of detail, while it is also so suggestive of the past histories and the present characters of the two reverent figures and so tenderly and spiritually stimulating that one's eyes almost fill as one looks upon it. It is one of the pictures of which people never weary. This remarkable painting has been reproduced by the Taber Art Company, of New Bedford, Mass., through the photogravure process with a clearness and softness never surpassed. A signal success has been attained and the public is to be congratulated that so great advances have been made in multiplying copies of such works of art—copies which themselves are works of art as truly as their originals. Surely this picture, as it lies before us, if suitably framed, would grace any home in the land. It can be had for five dollars.

The late Lucy Larcom established at Wheaton Seminary the *Rushtlight*, a school journal. The trustees of that institution now have issued a special number of it, devoted entirely to her character and career, as a memorial of her. A portrait of her serves for frontispiece, various friends have contributed papers of facts or reminiscences, her last poem is inserted, and it makes a charming and inspiring memorial book, one which we are sure she would have approved could it have been submitted to her. It will not fail to have an uplifting influence on the young girls at Wheaton or elsewhere who will read it.

NOTES.

—A copy of the first edition of Thackeray's *Flora and Zephyr* has lately been sold for about \$495.

—Messrs. Longmans, Green & Co. have become the authorized publishers of Col. T. W. Higginson's earlier works.

—The three hundred and fiftieth anniversary of the foundation of the Bookbinders' Association of Leipzig will occur in August.

—The practice of photographing the libraries and working corners of authors is spreading and certainly possesses considerable interest.

—There were eighteen thousand paid admissions to Shakespeare's birthplace in Stratford-on-Avon last year, a considerably smaller number than the year before.

—A memorial to Phillips Brooks has been placed in the wall above the south aisle in St. Margaret's Church, Westminster, London, where Archdeacon Farrar officiates.

—The *Book Buyer* offers three prizes, of fifty, forty and twenty-five dollars respectively, for the three best designs for book-covers with certain specifications too long for us to quote but to be learned of the publishers.

—The first year of the *Pall Mall Magazine* has just ended. It is reported to have more than paid its way, and at a shilling a copy, and Mr. Astor celebrated its birthday by a banquet at the Grand Hotel, London, to its contributors.

—They have begun to make and print lists of the "most popular" books in Norway, from which, as thus far indicated, Charles Dickens seems to be the most popular of foreign authors. The Danish Peer Gynt is the best liked book of all.

—Tennyson's death created such a demand for his works that for three weeks after it occurred his publishers kept twenty-six presses steadily at work. The same firm, Messrs. R. & H. Clark, of Edinburgh, has kept thirty hands regularly at work reproducing Scott's works for the past thirty years!

—The new Boston fortnightly magazine, the *Chapbook*, is to have no plan in particular nor any individual typographical form nor will it ally itself to any single special department of literature. It purports to offer young men who have something to say a chance to say it. Its career will be watched with unusual interest.

BOOKS OF THE WEEK.

- Roberts Bros. Boston.*
THE WEDDING GARMENT. By Louis Pendleton. pp. 246. \$1.00.
THE DANCING FAUN. By Florence Farr. pp. 169. \$1.00.
Cong. S. S. & Pub. Society. Boston.
ANNIVERSARY ADDRESSES. By President S. C. Bartlett, D.D., LL.D. pp. 517. \$2.50.
Houghton, Mifflin & Co. Boston.
THE CHRISTIAN MINISTRY. By Prof. T. C. Pease. pp. 190. \$1.25.
Gunn & Co. Boston.
THUCYDIDES. BOOK III. Edited by Prof. C. F. Smith. pp. 320. \$1.75.
Arena Publishing Co. Boston.
A MORAL BLOT. By S. B. Alexander. pp. 233.
G. P. Putnam's Sons. New York.
OLIVER CROMWELL. By S. H. Church. pp. 524. \$3.00.
THE EMPIRE OF THE TSARS AND THE RUSSIANS. By Anatole Leroy-Beaulieu. Part II. pp. 566. \$3.00.
MAXIMILIAN AND CARLOTTA. By J. M. Taylor. pp. 209. \$1.50.
DISCIPLESHIP: THE SCHEME OF CHRISTIANITY. By the author of *The King and the Kingdom*. pp. 232. \$1.00.
BALDER THE POET. By G. H. Stockbridge. pp. 98. \$1.00.
Harper & Bros. New York.
THE POTTER'S THUMB. By Flora A. Steel. pp. 351. \$1.50.
A PRODIGAL IN LOVE. By Emma Wolf. pp. 258. \$1.25.
LITERARY AND SOCIAL SILHOUETTES. By Hjalmar Hjorth Boyesen. pp. 218. \$1.00.
THE MOUSE-TRAP. By W. D. Howells. pp. 52. 50 cents.
Dodd, Mead & Co. New York.
MILDRED'S NEW DAUGHTER. By Martha Finley. pp. 352. \$1.25.
SERMONS ON FAITH, HOPE AND LOVE. By Prof. J. M. Hoppin. pp. 392. \$1.50.
Anson D. F. Randolph & Co. New York.
NOW I LAY ME DOWN TO SLEEP. By W. O. Bourne. pp. 195. \$1.00.
A BUNCH OF WILD FLOWERS FOR THE CHILDREN. By Ida P. Whitcomb. pp. 140. 50 cents.
Macmillan & Co. New York.
THE WINGS OF ICARUS. By Laurence Alma Tadema. pp. 252. \$1.25.
Charles Scribner's Sons. New York.
THE NAVIGATOR'S POCKET BOOK. By Capt. Howard Patterson. pp. 177. \$2.00.
James Pott & Co. New York.
THE ASCENT OF MAN. By Henry Drummond, LL.D., F. R. S. E. pp. 346. \$2.00.
The Christian Literature Co. New York.
A HISTORY OF THE DISCIPLES OF CHRIST, THE SOCIETY OF FRIENDS, THE UNITED BRETHREN IN CHRIST AND THE EVANGELICAL ASSOCIATION. By B. B. Tyler, D.D., Prof. A. C. Thomas, R. H. Thomas, M.D., D. Berger, D.D., and Rev. S. P. Spreng. pp. 519. \$3.00.
E. P. Dutton & Co. New York.
THE BURDEN OF ILL HEALTH: HOW TO BEAR IT. By Leila L. Topping. pp. 63. 50 cents.
Charles Wells Moulton. Buffalo.
UNDER THE SECOND RENAISSANCE. By Florence Trail. pp. 190. \$1.00.
J. B. Lippincott Co. Philadelphia.
THE LIGHT OF OTHER DAYS. By Mrs. Forrester. pp. 305. \$1.50.
Open Court Publishing Co. Chicago.
WHEELBARROW: ARTICLES AND DISCUSSIONS ON THE LABOR QUESTION. pp. 303. \$1.00.
Christian Publishing Co. St. Louis.
THE JUVENILE REVIVAL. By Thomas Chalmers, Ph.D. pp. 125.
PAPER COVERS.
International S. S. Index Co. Hartford.
A SCRIPTURAL INDEX TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1873-1895. By Rev. S. G. Barnes. pp. 41.
D. Appleton & Co. New York.
RED DIAMONDS. By Justin McCarthy. pp. 409. 50 cents.
CLEOPATRA. By Georg Ebers. Two vols. pp. 302 and 296. 80 cents.
Frederick Warne & Co. New York.
THE SHIELD OF FAITH. 50 cents.
R. H. Woodward Co. Baltimore.
WHAT BAPTISTS BELIEVE. By J. L. Buttrows, D.D. pp. 111. 25 cents.
MAGAZINES.
JUNE. CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—EDUCATION.—GODEY'S.—TRUTH.—SANTARIAN.—KINDERGARTEN NEWS.—CHRISTIAN THOUGHT.—CONVERTED CATHOLIC.—PANTRY.—BOOK NEWS.—BOOKMAN.

A Young Man's Christianity, Its Perils and Its Inspirations.

A Sermon Preached by Frederick Temple, D. D., Lord Bishop of London, in Westminster Abbey, June 1, to the Y. M. C. A. Jubilee Conference.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one"—1 John 2.

In this passage, as you will remember, the apostle describes, as it were, in very brief sentences the special religious character of the Christian child, the Christian youth and the Christian father. He writes to the children because they have loved and because they have been forgiven; he writes to the fathers because they have known Him that is from the beginning unchangeable and all-righteous; and he writes to the young men because they are strong and have overcome the wicked one. And this is repeated twice over, so strongly is it present to the apostle's mind, with very slight variations, and the second time just a little more emphatically than the first. And we all through the Christian ages still have to remember what is here told us, because we shall find it as true in these modern days of ours as it was when he wrote it. It is still the case that youth and early manhood is the time for great spiritual conflicts. It is then when the young Christian is called upon to prove the metal of his Christianity; it is then that he is for the most part tried most severely. There are trials at all times suited to our strength and suited to our capacity, and there is no time in life when the Christian will not find that he has to pass through serious temptations—temptations which try the strength of his devotion to God and are a perpetual witness either for him or against him before God's judgment. But the time of greatest trial, the time when the conflict is most severe, when it seems as if also most depended upon it, is the time of youth. It is then that the young man is moved by passions and by appetites much stronger than he knows. It is then that temptations come upon him the strength of which he cannot estimate until he has already begun to feel them. It is then that the young man begins to learn that it is so difficult for him beforehand to believe the enormous difference between the tempted and the untempted man. It is then that the young man is so often taken by surprise, doesn't understand what is coming on, is rashly confident sometimes and foolishly despondent at others. It is the time when some fall so deeply that it seems as if throughout life afterwards the consequences of their fall must pursue them.

So the young man finds himself perpetually in danger of two extremes. There is the conflict in him between purity and impurity, both of them perhaps passionately strong, and taking their turn as the circumstances of his life may happen to give the strength either to one or to the other. It is then that the young man is sometimes ungenerous to the last degree, selfish and hard—altogether beyond the limits of what in his soberer moments he could conceive possible—and at other times generous and self-sacrificing—generous sometimes beyond reasonable limits, generous even to mischief.

So, too, there are alternations between the devotion to a religious life and the chill deadness that sometimes seems to be setting in, he knows not why, when it seems as if all religious life were impossible, nay, as if it were all a delusion. And in all these struggles he has to fight with himself, and to fight such a battle as he knew not when he was a child, as no doubt he will not know again when he comes to be old. And this is the time when the passions and the appetites and the inclinations and the impulses are, as it were, at conflict within him, when as yet fixed principles of conduct have not obtained the mastery over his life, when as yet his conscience, though strong and eager, is yet not strong enough for

the occasions in which it is called to exercise its office.

So, too, there is the same kind of struggle in the intellectual part of his life, and he finds himself at moments passionately believing and at moments cold and skeptical, and he cannot tell why the one succeeds the other. Often he has based his religious principles on a wrong foundation. He has believed for reasons that will not hold, and further study and further thought take from him the foundation on which he has stood, and that foundation gone he knows not where to look for the foundation on which his firm belief is finally to rest. Often and often he is not able to distinguish between the faith which stands upon the spiritual foundation and that which rests upon external argument. Often and often qualms come across his mind and doubts trouble him and besiege his soul. Often and often difficulties seem to beset his forward path, and all because he has not yet learned to face them in the true faith of Christ. Often and often those who have studied the subject are astonished to see what slight matters will make faith a difficulty, what very slight arguments will disturb a man's conviction; how sometimes a casual remark, itself questionable at the bottom, will, nevertheless, fill him with a painful doubt which it is long before he can shake off, and at such times the man passes from the brightness of certainty to the gloom of what seems to be an unanswerable doubt. At such times the young man has not only to fight for the right against the wrong but to fight because he does not feel sure what is right and what is wrong. To fight this battle is the religion of youth. To fight this battle and to fight it in the Lord's name and by the Lord's strength—to fight this battle under the guidance of that conscience which God has implanted in every man's soul—it is that which the young man has to do if he is indeed to be reckoned among the dear children and servants of God, if he is to be accounted one of the Lord Jesus' own disciples, if he is to hold fast till old age the blessing of firm faith and conscientious obedience.

And as this is the task which is set to youth, it is well to consider how far it is possible that banding ourselves together may help us at such times, and how far young men by joining together in one Christian society may find a real aid from one another's struggles and from one another's faith. For it is plain that though there be dangers always in such association, yet for all that it has pleased our Heavenly Father so to create us that there can be no question that we do aid one another in a marvelous manner. It is certain that one great purpose for which the church was created was that all mankind should get the aid which every man can give to his brothers, that each should draw strength from the power of each, that each should be at once a giver and receiver of the blessing that God bestows upon those who band themselves in His name. To such associations as this apply in all their strength the words which the Lord Jesus said: "Where two or three are together in My name, there am I in the midst of them." He Himself has sanctified the tie which makes Christians join one another; He has sanctified, He has blessed, and has plainly implied that He will forever bless, every attempt that we make in common to fight the great battle of life by the aid which one can give to another. We are members one of another. Why are we made members one of another? Why is it that each man is not left—as, indeed, some men are strongly inclined to think it would be best—that each man is not left to be religious in his own way, to worship God after his own fashion, to be

responsible to none but God alone, to watch over his own life and not interfere with the life of others? No; the Lord has not so created us. He has made us to live one with another, and everything that binds us together, if it be a bond sanctified by His name and by devotion to Him, is a source of religious strength as well as a source of religious instruction.

Look, for instance, at the power which such associations have in holding fast the faith when it is shaken. Not unwisely did that great philosopher speak when he said that his faith gained infinitely when he found that another shared it with himself. To believe, and to know that there are others who believe with the whole soul, and to know that you do not stand alone; to read the life of the Lord as it is written in the Gospels and to recognize there the manifestation of perfect holiness, and to know that there are others, and many others, who join with you in that recognition, who see as you see, that here was the Perfect Life; to take the Lord for your Master, and to know that others do recognize His right to be Master; to take the Lord for the object of supreme love and obedience, and to know that there are others who find the same reason for giving their love and obedience to the same Lord—it is impossible that the Christian shall not find in all doubts and in all struggles a real help in being thus surrounded by the children of God, a deepening of his conviction, a strengthening of the hold that he has upon the truth, in the fact that he is not alone and isolated, that it is not a delusion of his own mind, that it strikes upon other minds as it strikes upon his, that it has the true characteristic of all great truths, that the minds of men who once can see its glory are all alike filled with its power. It is one of the greatest helps that can be conceived when a man is assailed by doubt to say: There are others who have felt this doubt and have overcome it; there are others who believe in spite of such doubts as these. It is not some specter I am following which none can see but myself; it must be a reality, because it is present to other minds as well as to my own.

And as this is a perpetual strengthening of faith, so, too, the knowledge that there are others who are endeavoring to live according to the voice of conscience, and to trample down all that is in our imperfect nature inconsistent with that voice, is a wonderful help in all the struggles that we make to have our conscience supreme over our lives. And if there is one thing more than another that a true man would wish for his fellowmen assuredly it is that through the period of youth, when they are fighting the great battle of their lives, they should learn habitually to make conscience supreme, and carry through life afterwards the perpetual hope of bowing to the inner voice and standing firm to its commands whatever temptations may come from the flesh or the world or the devil speaking in their souls. To have learned obedience to conscience, to have learned to listen the moment that conscience speaks, that is indeed to have learned the lesson which forever after the Christian will have good reason to bless all those that have loved to teach it.

And yet, let us not forget that in all such associations, human as they necessarily must be, there are certain dangers against which we have to guard. There is, for instance, in the first place, the danger that we may take the standard of right and wrong not from God's Holy Word, but from those who are banded with us and that whatever prevalent mistake upon moral questions shall be found amongst them will also have a strong influence upon us. It is impossible to prevent

men if they associate with one another from gradually forming codes of morals of their own, stamping some things as wrong which the Lord has not condemned, and which if the conscience were instructed by God's word alone it never would condemn, and insisting on other things as right and as duty which the Lord has not put in the category of duties and which we cannot find anywhere in God's Word warrant for upholding.

There is the danger that whilst we are professing to follow conscience we shall, in spite of that, be following the multitude, and all the greater danger when that multitude consists of men who are honestly desirous of serving God and are bound together by that tie. We have to be on our guard against all such mistakes as these, for they are always possible and always mischievous. There is another danger which is even, it may be said, more serious than the first—there is the danger that we shall lay too much stress upon that which is known of our lives to our fellows and too little on that which is known only to ourselves and to God. The very existence of such an association becomes, as it were, an external conscience, and because it is an external conscience it is able to give us the help that it gives. It is because we see on the faces of others the condemnation of anything of which we ought to be ashamed in ourselves that we are able to trample down many temptations and to hold steadily to high lines of conduct. But for that very reason we have to be perpetually on our guard lest all that part of our life which can never come under such censure, which is altogether unknown to the rest, shall be on that very account allowed to sink altogether below the standard that our consciences would maintain. There is a danger that the temptations shall be driven inward, and that the man shall have a better outward life than his inward life, and shall live in that subtlety of all hypocrisies, the hypocrisy of being true to the standard which all men will apply to our conduct and at the same time being false to the inner rule which in the last resort is of far greater importance than any outer rule can be. The indulgence in secret sins of thought, the indulgence in secret feelings and impulses of evil unchecked, and perhaps at last, from long familiarity, uncondemned, is a most terrible danger against which to guard perpetually, and we find no help in guarding against it from the fact that others are joined with us, nay, in some degree perhaps we may find it a positive hindrance to the inner life.

And therefore let me come back to that which lies at the root of all that I have been saying. You are joined together, the Young Men's Christian Association, bound to be loyal and true servants of the Lord Jesus Christ, bound to live to Him, to take Him for your master, to take Him for your guide, for your teacher, for the object of all your devotions. Will you always remember that the very life of such a society depends upon that secret communion which every member of it ought to hold with the Lord Jesus Himself? Will you remember that the motto of all such associations, if they are to be what they should be in the great body of Christians, must always be the words of the Lord, "Abide in Me and I in you." Those three words, "abide in Me," which sum up in reality the whole of Christian life, and those three words, "I in you," which sum up the whole of the aid and blessing of Christ—this must be the very source from which blessedness shall come to your association, and in proportion as the members shall live by this rule in that proportion shall they find that the dangers of such an association are neutralized and the blessings of it are secured, for the Lord is in the midst of you; ye are bound together in the name of Christ. The Lord Himself is with you according to His promise; the Lord will be with you, with every fraction of the body as well as with the whole, and if you rise to the height of that great promise then indeed shall

you in the end of days look back with gratitude on the association of which you once were members, and be able to claim for yourselves the account which the apostle gives of the religious life of the older man—that you have known Him that is from the beginning.

CURRENT THOUGHT.

AT HOME.

Dawn, the organ of Christian socialism, has this to say respecting Prof. George D. Herron: "Tolstoi and Dr. Herron are consistent Protestants. We believe that such Protestant individualism is as mistaken on the one side as is Roman imperialism on the other. We believe that we need, as we understand Christ to have taught, the fulfillment of law through grace, of fraternal institutionalism in the Christian spirit, of the Old Testament in the New. Dr. Herron has small use for the Mosaic law, or of ordinances of any kind. We believe that this is not the position for those who at the marriage supper in the kingdom of heaven shall sing the song of Moses and of the Lamb. . . . We know nothing more impractical than to teach Christ's sociology and leave out the social basis of that teaching. For thousands of years God taught the law of Sinai, for which Dr. Herron has small use, desiring to fly to the top while destroying the foundation. This is the inherent difficulty with all Christian individualism, and we fear will prove the weakness of the American Institute of Christian Sociology."

The *Christian Advocate* affirms that "parental training has been surrendered to the Sabbath school, and the Sabbath school itself has undergone weakening modifications," and asks a pertinent question: "Is there reason to believe that the kind of training now given to the youth of Protestantism will hold men and women in middle life thirty years from now as that given thirty years ago holds today those who received it?"

The *Jewish Messenger* is perfectly logical in its attack upon the A. P. A. A crusade of anti-Semitism would inevitably follow a successful political boycott of Roman Catholics. Hence it is not surprising to find the *Messenger* saying: "Religion must be kept out of politics, out of the government, out of the common schools. The evil that the A. P. A. charges upon the Catholics, for the present, in insisting on parochial instruction at public expense, and in aiding Catholics to obtain office, is doubly to be attributed to the organization for setting up a non-Catholic, an anti-Catholic, test in politics and office-holding. It will be a sad day for this country when sectarian passion and prejudice are to control the primaries, the elections, the State legislatures, Congress and the judiciary."

ABROAD.

Professor Drummond's latest book, *The Ascent of Man*, which embodies his lectures delivered at the Lowell Institute in this city in the spring of 1893, is calling forth many comments, both favorable and adverse, from the English press. The *British Weekly* employs Professor Iverach to review it. He says: "We find as much difficulty in reconciling Professor Drummond's view of evolution with the facts of nature and of history, as we have found in the case of the Hegelians as that view is presented by Prof. Edward Caird. In both we seem to have an ideal view, which can be held only by shutting our view to many facts which cannot be made to harmonize with it. I should like to believe with Professor Drummond if I only could. But, as a matter of fact, neither the ideal mother, nor the ideal father, nor the pervading principle of love described so beautifully by Professor Drummond has yet been evolved. It would also appear that the ethical ideal drawn by his graphic pen has had another source than that professedly given by him. For men have not found it in nature or in history. They found it elsewhere, and having once got it, they were able to find foreshadowings of it,

premonitions of it, both in the lower spheres and in animal life. We should have liked also that Professor Drummond had added to his brief passage on evolution and Christianity a reference to that peculiar feature of Christianity which makes it a religion of redemption. Christianity is a religion of redemption, and yet if Professor Drummond's view of evolution and its achievements is correct is there any need of redemption? But perhaps he may deal with this in his forthcoming book."

The editor of the *Methodist Recorder* speaks thus: "We remember standing, many years ago, on the platform of the Free Trade Hall, Manchester, at a certain noonday prayer meeting, which, through special circumstances, had drawn together a brilliant galaxy of Christian thinkers and workers. Every church was represented and all parts of the country. We were standing by Mr. Moody's side. Suddenly he whispered, 'Do you see that young man? It is Henry Drummond. He is destined to make his mark.' A few years passed and Henry Drummond electrified Christian society with *Natural Law in the Spiritual World*, a book, by the way, which, like some other notable works, at first went a-begging. The influence to which we have referred is one of the factors in the making of current Christian opinion, and it must be reckoned with by all the churches. Our own Methodist young people in schools and colleges, in Bible classes and reading circles are today sitting at the feet of Henry Drummond. In thousands of Methodist homes the most popular Christmas card is the white booklet which preaches old truths set in new relations. And although we ourselves are always obliged to read both sermons and treatises with a grain of salt, we cannot but believe that God has sent this man, in a time of great stress and anxiety, to counteract an influence which, left to itself, would destroy the faith in not a few of the most interesting sections of church life."—The *Christian World* says: "Nothing is more certain than that the entrance of the evolution idea means a complete metamorphosis of the form in which Christianity is to make its appeal to man. It ceases to become a dogmatic intellectual system in order to resolve itself into its primitive condition of an ethical and spiritual force. The marvelous story which the professor here tells of the Ascent of Man disposes for ever of the notion of the paradisaical Adam and his relation to the race which we meet with in the Westminster Catechism, Boston's Fourfold State, and similar presentations of the Puritan theology."

Prof. A. H. Sayce of Oxford, writing for a syndicate of religious papers on the Evidence from Archaeological Research respecting the more advanced higher criticism of the Old Testament, says: "The Old Testament itself has been made to pronounce its own condemnation without comparison with the records and literature of other nations in the ancient Eastern world. Such a procedure is obviously unscientific; the method of science is the method of comparison, and in order that our conclusions may be true it is necessary that the area of comparison should be as wide as possible. The critic whose horizon is limited by the fragment of the ancient Hebrew language contained in the Old Testament, and the fragment of ancient Hebrew literature of which the Old Testament consists, is acting in the spirit rather of the mediæval rabbi than of modern men of science. He argues from what in logic would be called a single instance, and from a single instance we can draw no conclusions of permanent scientific value. While, however, the critic has thus been engaged in the work of demolishing the records of the past, the archaeologist has been as actively employed in building them up again."

Disappointment to a noble soul is what cold water is to burning metal; it strengthens, tempers, intensifies, but never destroys it.—*Eliza Tabor.*

News from the Churches

PASSING COMMENT.

The good word which comes from Iowa should be encouraging to all who read it.

Other churches might well follow one in Connecticut in its observance of Parents' Day.

While floods are inundating certain parts of our country prayers are going up from other sections for greatly needed showers.

We little realize the faithful work which is carried on for the Germans in the Interior. They are showing appreciation and gratitude by organizing for more efficient work for themselves.

An Illinois church has shown much bravery in voting for self-support when assistance might have been continued. Its action is one of generosity toward other churches, besides adding strength to itself.

VERMONT CONVENTION.

The State convention, held for the fifth time in St. Johnsbury, June 12-14, could not have met under more favorable circumstances. The village itself—far famed for its business enterprise, its natural beauty and its old-time religious principle—is full of inspiration, and, supplemented by the generous hospitality of the South Church, the conditions were such as to make the ninety-ninth annual meeting one of the most successful ever held in the "Green Mountain State."

The convention was formally opened with an address of welcome by Rev. E. T. Fairbanks, pastor of South Church, who introduced Deacon P. K. Gleed, vice-president. Rev. H. L. Bailey was elected scribe and Rev. S. L. Bates acted as secretary. Words of greeting from the Methodist and Baptist churches of the State were brought by their representatives in the village, Rev. Messrs. Thomas Tyrie and H. M. Douglas. The chief item of business was the adoption of the report of the committee on the *Vermont Chronicle*. After a long discussion of the condition and prospects of the paper, the committee was re-elected and empowered to act in regard to its future.

The sermon was preached by Rev. C. O. Day on the text from John 13: 36: "Lord, whither goest thou?" The key-word of the discourse was reconciliation, which, according to Christ, must be sought out by a revival of first principles. Progressive men should act as mediators between the extremes of belief and worship to bring God and man together. Righteousness, grace and spirituality must rule the day and men must seek God for their own sakes, not wholly in form, but by the living energy behind it. In our denomination polity is secondary to spirit; salvation by organization is an old and useless idea. To find the new life we must accept Christ's answer, "Follow me." The service was rendered especially pleasant by the assistance of a double chorus from the North and South Churches and the Mahogany Quartet. The communion service was conducted by Rev. Messrs. G. W. Phillips, D. D., and C. R. Seymour.

The report of the corresponding secretary, Principal J. M. Comstock, was, on the whole, encouraging, but presented facts worthy of reflection. Statistics show, Jan. 1, 20,771 members, a loss of five; 202 churches, a gain of four; 751 additions on confession and 484 by letter. The C. E. Society has made a great increase, owing to the junior work, but the membership of the Sunday school has fallen off by 571. The total benevolences amount to \$54,752 and the home expenses to \$200,275, a decrease in both. A few churches have only a nominal existence, but none have been dropped. Stirring revivals have added largely to some others, notably Coventry, Wells River and Barre. Twelve pastorates are vacant.

The Place of Religion in Literature was the subject of a strong essay by President M. H. Buckham, D. D., of the University of Vermont. He said that the influence which religious lit-

erature exerts is what gives it its value. Literature is the expression of what is noblest and best in humanity, revealing the true nature of man, but it is merely an introduction to religion, not a substitute for it. The Bible, containing what is supreme in literature, should engage our most earnest study as a means of saving the world.

A symposium on the Holy Scriptures contained papers of value and interest. Present Day Study was discussed by Hon. H. F. Field. The marvelous growth of the publication and constituency of the Bible was considered, showing that 235,000,000 copies have been issued and that no language of importance is without it. The reading and study of the Scriptures have increased largely, owing to better methods and system in the work. Rev. Norman Seaver, D. D., speaking of their Supreme Authority, described the Scriptures as a series of writings of successive generations in the oldest pictorial language of the world. Almost without exception the authors are of one race and one language. Their perpetuation until the present time, the unity of thought and of effect contained in them, and Christ's repeated declaration of their supreme authority, proves beyond a question their foundation on the eternal mind. The Present Day Influences, set forth by Rev. C. H. Peck, were shown to be more extensive and searching than ever before. They are influences which add to but do not take away the things which are necessary and helpful in life. The chief reason for the spread of the power of the Scriptures is the increased facility afforded for study.

A paper on The Church's *Raison d'Etre* was read by Rev. J. C. Bodwell. Today, he said, new methods in church work are called for, and the efficiency of the work is great because it is progressive. Its record of the past is assurance of its future; sectarianism is becoming less and unity greater.

The session Wednesday evening was one of the most interesting. Rev. C. H. Daniels, D. D., representing the American Board, gave a clear exposition of the new work in papal lands and the condition of affairs in the older European and Asiatic countries. Our inaction, he said, which makes it necessary to cut down and limit the work, is due to the fact that we do not realize the vast meaning of the world's evangelization. Rev. G. H. Guttererson of the A. M. A., in his unique and taking way, presented the needs of the Indians, the negroes and the "mountain whites." Their elevation and Christianizing were considered as necessities for the financial, political and moral benefit of the nation. Rev. G. A. Hood explained the methods of work of the C. C. B. S. By aiding a church at the outset much of the expense which would otherwise run on indefinitely is saved to the missionary societies.

In connection with the conference the Domestic Missionary Society of the State held its anniversary. The total receipts last year were \$13,204; gifts to churches and to the H. M. S. amounted to \$7,408. Rev. C. H. Merrill, secretary, reported increased receipts and aid to nearly one-half of the parishes in the State. Forty-seven men and thirty-five young women have been engaged in the field. At the close a number of the young women missionaries spoke in a most interesting manner of their work in schoolhouses, homes and cottages and among the children.

At the meeting of the W. H. M. U. Mrs. F. E. Clark gave an address on Home Missions and the Y. P. S. C. E. Four things which we all can do for home missions, she said, are: learn and talk about them, give to them and pray for them. Mr. Guttererson spoke of the two great American missionary societies, and especially of the great value of the women's work. Rev. W. D. B. Gray gave an address on the building of new churches in the West and of home missions and Christian education, closing with an account of his work at Yankton College.

There were present at the convention eighty-one pastors, eighty delegates and fifteen other members—a total of 176, representing 111 churches, the largest attendance in the history of the convention. All the meetings were well attended and a renewed interest was stimulated in the work of the churches at home and abroad.

R. H. S.

OUR GERMAN BRETHREN IN THE INTERIOR.

The German General Conference was held recently in Davenport, Io. The outlook is encouraging in every quarter, but the Germans think that strength may be added in many ways. They feel that their religious paper should be issued weekly; that a German book agency should be established, either in connection with C. S. S. and P. S. or independently, to furnish the religious literature needed; and that the endowment of the seminary at Crete should be increased by at least \$100,000 to attract young Germans more than at present. Not unlikely it may have to be moved to a more central position.

The need of a closer union between the pastors of the German Congregational churches in and near Chicago has long been felt. At the invitation of Professors Curtiss and Scott the pastors of nine of these churches—seven of them in Chicago, one in Wisconsin and another in Indiana—met to discuss their work and the forming of a ministerial association. It was not only interesting but hopeful to hear in German of what these brethren have done to secure religious liberty, and how naturally they accept our simple ecclesiastical polity. None of the churches, with the exception of Professor Paeth's, are strong, but every one is well located, and, with their earnest and enthusiastic pastors, there is every reason to believe that they have a good future before them. After considerable discussion it was decided to form an association, to hold weekly meetings in the rooms of the Y. M. C. A. at such an hour as not to interfere with the regular meetings of their English-speaking brethren. Few people know how much we owe to Professors Curtiss and Scott for the energy and wisdom they have shown in connection with the beginning of our work among the Germans. We owe much, also, to Superintendent Eversz, who is in close contact with the 106 German churches in about sixteen different States.

FRANKLIN.

PROSPERITY IN IOWA.

The Iowa H. M. S. has closed its year without a debt, although the cost of its work was \$21,000. At the annual meeting in Newton it was determined, notwithstanding business depression, to expend as much the coming as during the previous year. Eight churches have been organized since Jan. 1. The S. S. and P. S. has a warm place in the hearts of the Iowa brethren. Its recent meeting in connection with the meeting of the General Association was a great success. In all departments the work has made decided progress. There are 35,000 pupils in the Sunday schools of the State.

A good deal of interest centers in the recent organization of Pilgrim Church in South Muscatine. It is in a section of the city which has been somewhat destitute of church privileges, and has been largely given up to the lumber interest. Sunday school and gospel services have been maintained here for several years by the young people of the First Church, and last winter, as the result of special meetings, there were so many conversions that it was thought wise to organize a church, the number desiring to enter into covenant being thirty-seven. The church has an excellent prospect of great usefulness. A similar movement led to the formation of Bethlehem Church in Davenport. The new churches have been organized in sections where there is a need unsupplied by any former church.

It is on the ground of such facts as these that the churches, even in a year like the

present, are willing to listen to appeals which make it clear that gifts must be increased rather than diminished if the work is to be at all commensurate with the need and promise of spiritual harvests. F.

CONFERENCES AND ASSOCIATIONS.

MASS.—A meeting of interest and importance to the churches in Berkshire County was held in the First Church, Pittsfield, June 12. It was a union meeting of the North and South Berks ire Associations, which were formed, forty years ago, by a division of the original Berkshire Association. It is now proposed to make these associations one again. A valuable paper on the History of Congregationalism in the County was presented by Rev. R. DeW. Mallary. Rev. I. C. Smart gave an instructive talk on The Interests of Berkshire Congregationalism. A committee was appointed to draw up and present to both bodies a statement of the possibilities and advantages of consolidation.

ME.—The Cumberland Conference in Scarborough, June 13, was largely attended. Sabbath Desecration and Christian Giving in Times of Stringency were the topics discussed. Rev. S. N. Adams preached the sermon.

PENOBSCOT Conference was held in Hampden. Topics were: What Work Should Our Sunday Schools Try to Do? Signs of the Times in Christian Life and Work, What Has C. E. Work Done for Our Churches? How Shall the Church Make Its Appeal to Young Men More Forceful? How Guard Them from the Temptations Heshetting Them? The sermon was preached by Rev. James Ramage.

CUMBERLAND NORTH Conference met in Mechanic Falls. The sermon was by Rev. E. C. Brown. The subjects were: The Relation of the Sunday School and the C. E. Societies to the Church, The Relation of the Church to the Kingdom, The Institutional Church in the Country Town, The Midweek Prayer Meeting, What Has the Church and Its Auxiliaries Done for You? What Should Be the Qualifications of Membership in the Church? The reports from the churches showed favorable progress.

The forty-sixth meeting of the Waldo County Conference was held in Belfast, June 12, 13. The topics were: The Kingdom of Heaven on Earth, The S. S. and P. S., The Brotherhood of Andrew and Philip, The Sunday School and Work for the Young. A resolution against lynching in the South was passed.

N. H.—The Merrimack County Conference met in Hill, June 12, 13. The topics were: The C. E. Society, The Duty of the Church to the Cause of Temperance, Ways of Enlisting Young People in Church Work, The Church Member's Responsibility for the Prosperity of Christ's Cause, How Shall We Interest the Brethren in the Church to Take Up Christian Work? A Consensus Vold of Offense, Missionary Work, Talk on Mexico, and Proportionate Giving—the last two by women. Rev. Samuel Bell gave the communion sermon.

The Hillsboro County Conference held its sixty-eighth annual meeting in Hollis, June 12. Rev. H. W. Wentworth preached the sermon. The subjects were: Experience a Qualification for a Successful Ministry, Old Truths and New Methods, How Shall We Engage the Membership of Our Churches? What Constitutes a Successful Church, and The Literature at Home.

The Strafford County Conference met in Milton, June 5, 6. District Secretary Guttererson presented the work of the A. M. A. The work of the churches was reported as hopeful and showed them to be well supplied. Sermons were preached by Rev. Messrs. R. T. Wilton and C. H. Chapin. The topics were: How to Reach the Men, How to Bring the Children into the Church, Development of the Christian Life, How to Make the Christian Life in the Churches Tell to the Utmost in the Community in Its Social, Industrial and Civil Life, and The Work of the A. M. A.

CHESHIRE County Conference met in Nelson, June 13, 14. Subjects were: The Brotherhood of Andrew and Philip, Individual Responsibility for the Impression Made by the Church on the Community, Loyalty of the Christian Endeavor Society to the Church, and The Attitude of the Church Toward Secret Societies.

WIS.—The Northeastern District Convention met in Eagle River, June 12, 13. The sermon was preached by Rev. C. C. Campbell. The subjects were: What Is the Mission of the Church? The King and the Earthly Kingdom, North Wisconsin Academy, The Sunday School, The Home and Foreign Fields, and Church and Parsonage.

N. D.—The Jamestown Conference held its meeting in Jamestown, June 6, 7. The sermon was preached by Rev. W. H. Gimblett on Workers Together with God. Papers were read on a variety of topics.

The Wabpeton Conference met in Rutland. Rev. D. T. Jenkins preached on Pressing Toward the Mark. An interesting list of papers and addresses was presented.

CONGREGATIONAL CLUBS.

MASS.—The Connecticut Valley Club held a meeting in Amherst, June 12. The general topic was The Norwegian System, discussed in a number of short addresses.

NEW ENGLAND.

Massachusetts.

ANDOVER.—The students of the seminary have received appointments for summer work as follows: of the middle class, G. I. Adams will go to Wentworth, N. H.; E. C. Bartlett to Gilmanton, N. H.; E. T. Blake to Londonderry, N. H.; Carl Kelsey to the work in Concord Reformatory; H. W. Kimball to Sebago Lake, Me., preaching also at Standish; J. B. Lewis to Oacoma, S. D.; M. E. Meriam to South Merrimack, N. H.; G. S. Mills to Newcastle, N. H.; A. H. Mulnix to Dresden, Me.; W. S. Randall to Denmark and Brownfield, Me.; C. S. Rich to Princeton, Me.; H. W. Webb to North Augusta, Me.; R. L. Hartt and S. J. Katayama will spend the summer in England; C. A. Moore will go abroad for study. Of the junior class, J. L. Ferguson will go to Worcester, Vt.; R. A. McFadden to Grand Island Stream, Me.; J. P. Maxwell to Hebron, N. H.; Arthur Truslow to Tower Hill Church, Lawrence, Mass.; H. H. Walker to Chelsea, Mich.

WORCESTER.—Of twelve children baptized in Pilgrim Church, June 10, Rev. C. M. Southgate, pastor, three are direct descendants of the Mayflower Pilgrims from Alden, Brewster and Winslow.

Maine.

PORTLAND.—The Williston Church, after a year's work upon its roll, has published a carefully prepared manual of sixty-four pages and nineteen sections. It contains cuts of the church and of the original Williston chapel. The membership has been decreased nearly fifty by dropping some of the members who were faithless or long absent.

The High Street Church has organized a brotherhood similar in purpose to the Men's Club, and by a special musical program is greatly increasing the attendance at its Sunday evening services.

WOODFORD'S.—The church decreased the debt on its recently enlarged edifice last year by \$2,000. The rapid growth of the city in the vicinity is contributing much to increase its membership.

New Hampshire.

ANTRIM.—The case concerning the ownership of the edifice occupied by the church organized last year was heard for two days before Judge Smith, two weeks ago, in Nashua. Much documentary evidence was offered, but the decision of the court was reserved.

MERIDEN.—The church edifice was struck by lightning and burned to the ground last Monday night. The building was partially insured.

Connecticut.

HARTFORD.—Following Children's Sunday the Fourth Church observed Parents' Sunday, June 17. Rev. H. H. Kelsey, the pastor, preached on The Religious Nature of Children.

THE INTERIOR.

Ohio.

RAVENNA.—Rev. S. W. Meek and his wife have never fully recovered from the serious accident of more than a year ago, but with commendable perseverance and endurance Mr. Meek continues his labors. His eight years' pastorate has been of continually growing influence. He is a leader in temperance work in the county and renders efficient service on the executive committee of the Ohio H. M. S.

Rev. A. T. Reed is conducting a summer campaign of one week each in several churches, with the special aim of quickening the spiritual life of church members. Recent meetings in Madison and Ravenna have been productive of great good. Meetings are held day and evening, and special study is given to the nature, office and power of the Holy Spirit.

Illinois.

MOUND CITY.—The church, Rev. E. E. Shoemaker, pastor, has voted to become self-supporting. By this action it foregoes the aid of one-half a year from the H. M. S.

THE WEST.

Iowa.

LYONS.—The church, Rev. C. W. Wilson, pastor, is making extensive repairs on its edifice. Over \$2,000 will be expended. The building occupies a central position on one of the most valuable corner lots of the city.

CRESTON.—The seventh anniversary of the pastorate of Rev. A. J. Van Wagner was observed in a fitting way June 8. The decorations and other reminders of the successful work of the pastor made a display of rare beauty. Mr. Van Wagner made an earnest address regarding the pleasant relations between him and the church.

HAWARDEN.—Special work is being undertaken by the five churches which have united under Rev. D. M. Hartsough. The meetings have been largely attended, and 300, a large number of them men, have signed consecration cards.

Nebraska.

FARNAM.—A work of peculiar interest is in progress. The pastor, Rev. E. E. Sprague, after consulting with his people called a prayer meeting with special reference to the severe afflictions through which the community is passing on account of the drought. No rain has fallen for months, wheat and oats are burned up, and corn which has been planted has not yet come up. There was such a spirit of seeking unto God at the first meeting that a daily prayer meeting has been established, and the whole community is moved as with one spiritual impulse. A house to house visitation for the whole region within five miles around has been arranged.

Colorado.

DENVER.—Rev. Myron Reed has been for ten years pastor of the First Church, and his resignation is an event of importance in the history of Congregationalism in Colorado. It is said to be due to disagreement between him and some of his people concerning the labor troubles which have stirred the State with so great excitement for several weeks. He expressed strong sympathy with the striking miners. Mr. Reed has been active in politics, having once been a candidate, though unsuccessful, for United States representative. He has, withal, filled with much ability the pulpit of the largest and oldest Congregational church in the State for a period longer than that of any other pastorate.

Rev. Mr. Robb, pastor of Manchester Church, is encouraged in his new field by the opening of a second large paper mill, which employs nearly 300 operatives. About seventy cottages will be erected soon. Owing to the difficulty of securing an audience in the morning, only an evening service is held. Mr. Robb preaches in the forenoon to a small church in the country.—For lack of missionary support the Olivet and Villa Park Churches have united, the present pastors having resigned and gone to other fields.—The North Church dedicated its new chapel, June 10, free of debt.

MONTROSE.—Rev. A. D. Blakeslee begins his pastorate under deep affliction. His wife, for the recovery of whose health he came to Colorado, has recently died.

Montana.

Rev. J. D. Belknap has recently closed a successful evangelistic campaign in this State under the auspices of the C. H. M. S. The churches at Missoula, Livingston, Big Timber and Billings have been strengthened by accessions to their membership and by renewed zeal on the part of the old members. The new church in Horse Plains, a country neighborhood where a Sunday school was planted about a year ago under the auspices of the C. S. S. and P. S., was organized as a result of the meetings.

PACIFIC COAST.

California.

LOS ANGELES.—At a meeting of Congregational ministers, June 4, to form an association, the following resolution was adopted unanimously:

Resolved, That as Congregational ministers we condemn the action of the Congregational church and pastor at Fresno, in its recent dealing with its Armenian members, as un-Congregational and un-Christian.

The ministers had ample knowledge of the subject, as Rev. Dr. R. G. Hutchins of the First Church, a member of the recent council in the Fresno church, has the documents of the case.

Evangelist Frank S. Forbes, recently settled in Ogden, Utah, has been successful in his labors in the Third Church. Over 100 persons have indicated a desire to lead a Christian life.

Despite the hard times many generous offerings are coming to the C. S. S. and P. S.

Oregon.

PORTLAND.—The First Church, Rev. G. R. Wallace, D.D., pastor, after a special effort has raised sufficient funds to complete its edifice. For a year and a half operations on the half-finished building have been suspended, but the recent growth of the church makes a new house of worship a necessity. Thirty-one members have recently been dismissed to organize a new church, to be known as Sunny Side, Rev. J. J. Staub, pastor.

OREGON CITY.—Rev. J. W. Cowan, late of Tabor

to, has made a successful beginning of his pastorate. The church is crowded every Sunday.

CHRISTIAN ENDEAVOR NOTES.

On Decoration Day the society at Salisbury, Vt., gave a reception to old soldiers and their friends, furnishing refreshments and a patriotic program.

From the Manitoba convention a birthday greeting was telegraphed to Queen Victoria. One of the most interesting reports given was that telling of what one society was doing for Indians near them.

The Cumberland Presbyterian Endeavorers of Texas are to build a mission church, the Southern Presbyterians will support one of their missionaries in China, and the "Christians" will support one of their State evangelists.

After the evening sessions of the California convention prayer meetings of remarkable interest were held at the hotels where the delegates were staying. A pleasant service, too, was the open air meeting on Sunday afternoon.

Each of the special movements that have occupied the attention of the societies this year was assigned a day at the Oregon convention. Among the topics treated on the day devoted to Christian citizenship were Biblical Elements of Christian Citizenship, The Vitality of Conversion, The Christian and Daily Conduct, The Christian and Business, The Christian and Politics, The Christian and Public Reforms. Exercises at the State Agricultural College were suspended, and the president welcomed the Endeavorers to the buildings, while the students took an active part in the meetings.

Kansas is to have five new superintendents, representing the departments of Bible study, missions, work in rural districts, temperance and good citizenship. At the recent State convention there were four simultaneous meetings on Sunday afternoon, separate gospel services for young men and for young women, a meeting for juniors, and one for students, while on Sunday evening there were nine meetings with a total attendance of about 8,000. Nearly 150 names appeared on the program.

WEEKLY REGISTER.

Calls.

BLISS, Howard S., assistant pastor in Plymouth Ch., Brooklyn, N. Y., to Union Ch., Upper Montclair, N. J. Accepts.
BRADLEY, Albert J., Kansas City, Mo., to Old Orchard. Accepts.
BROWN, Thomas L., to Chester and Kirtland, O. Accepts.
BURKHOLDER, Abram H., Chicago Seminary, to supply in Beverly, Ill. Accepts.
CROFTS, Daniel W., Chicago Seminary, to Averyville Ch., Peoria, Ill. Accepts.
DANFORD, James W., to Mapleton, Minn., to remain another year.
DAVIES, William, to Spokane, Wn., for the fifth year.
FERGUSON, William D., Oberlin Seminary, to Spring Creek, Pa. Accepts.
FERRIS, Seymour C., Syracuse, N. Y., accepts call to Gasport.
GALE, Edmund, to permanent pastorate in Medford, 1. Accepts.
HAAN, Cornelius G., Central Lake, Mich., to Vernon. Accepts.
HARDY, Owen E., Andover Seminary, to Lyndeboro, N. H. Accepts.
McLAUGHLIN, James, Monticello, Minn., to Forman, Rutland and Cayuga, N. D. Accepts.
MICHAEL, George, Burlington, Kan., to Neillsville, Wis. Accepts.
MOXROE, Alexander, Tabernacle Ch., Chicago, Ill., to Union Ch., Peoria. Accepts.
PERKINS, S. F. (Free Baptist), to Mount Eagle, Tenn. Accepts.
PHILLIPS, Frederick B., Irasburgh, Vt., to Whiting. Accepts.
PIERCE, Albert E. (Methodist), to Liber, Ind. Accepts, and has begun work.
POLLARD, Samuel W., Fairmount, Ind., to Pilgrim Ch., West Indianapolis. Accepts, and has begun work.
ROLLINS, John C., Villa Park Ch., Denver, Col., to Telluride. Accepts.
SIBBERT, J. Addison (United Brethren), to Homestead, Mich., and to Lake Odessa. Accepts the latter.
STOUGH, H. W., Chicago Seminary, to Forest Avenue Branch, Oak Park, Ill. Accepts.
TAYLOR, Livingstone L., First Presbyterian Ch., Colorado Springs, Col., to Plymouth Ch., Cleveland, O. Accepts.
THOME, James A., Cleveland, O., to Loda, Ill. Accepts.
TOWNE, Salem D., accepts call to remain in Oldtown, Me.
TRACY, Isaac B., Chicago Seminary, accepts call to Valley City, N. D.
WEBBER, Berthold L., Chicago Seminary, to Clay Center, Neb. Accepts, to begin work July 1.

Ordinations and Installations.

BARTLETT, Jr., S. C., and ELLIS, E. S., at Andover Seminary, June 12. Sermon, Rev. S. C. Bartlett, D. D.; other parts, Rev. Drs. E. C. Smyth and Arthur Little.
CHALMERS, Thomas, to Port Huron, Mich., June 14. Sermon, Dr. Washington Gauden; other parts, Rev. Messrs. E. S. Shaw, J. H. Ashby, B. R. Williams, D. F. Bradley.
PHILLIPS, Edwin (Indian), to Two Kettles, S. D., May 20. Parts, Rev. Messrs. A. L. Riggs, Artemas Ebnamini, C. F. Reed, T. L. Riggs.
SHAW, Gilbert A., and GURNBY, Mrs. Ella, to Clayton, N. Y., June 14. Sermon, Dr. W. A. Robinson; other parts, Rev. Messrs. E. C. Olney, Duncan McGregor, D. C. Crawford, J. G. Rogers.
TREVOR, Ernest A., to Rio, Wis., June 3. Sermon, Pres. R. C. Flagg, D. D.; other parts, Rev. Messrs. W. W. Rose, H. A. Miner, H. J. Ferris, S. M. MacNeill.

Resignations.

ALDEN, David A., Hammond and Faldwin, Wis.
BARNES, John R., Iberia, Mo., to take effect June 1.
BARROW, William H., Cass, Io.
BRAINERD, Frank G., Parkersburg, Io.
CALHOUN, Harry C., Clifton and Ashkum, Ill., to take effect in July.
HUMFREYS, John, Pinckney, Mich.
MANN, William G., Pilgrim Ch., Pueblo, Col.

REED, Myron W., First Ch., Denver, Col.
SMITH, Jonathan G., Crookston, Minn.

Churches Organized.

CHRISTIANA, Ala., May 6. Twelve members.
COLUMBIA CENTER, O., June 11. Sixteen members.

Miscellaneous.

DICKENS, Albert W., and wife, Middlebury, Vt., on the tenth anniversary of their wedding, were presented by their parishioners with an oak sideboard and six chairs.
GLADDEN, Washington, D. D., First Ch., Columbus, O., will spend the summer in Europe.
HAMPTON, William H., has returned to his work in Moravia, N. Y., after a twelve weeks' vacation.
MACFARLAND, Charles S., the retiring assistant pastor of Maverick Ch., East Boston, Mass., received a liberal purse at his farewell reception.

OTHER CHRISTIAN WORK.

The annual convention of the Protestant Episcopal Diocese of Maine has just voted to allow women to vote in parish meetings.

The General Synod of the Reformed Church in America adopted without opposition the following resolution:

Resolved, That the General Synod deplores and deprecates the prevalence of "lynch law" in many parts of our country, and requests our several classes and churches to unite with the moral and religious press of the country to create a controlling public opinion against it, and to influence our legislatures and our courts of justice so as to reform our laws and modes of criminal procedure, that justice shall not miscarry and that the common pretext for these summary proceedings will be removed.

The name of Rev. J. H. Ecob, D. D., of Albany, at his own request, has been stricken from the list of ministerial members of the Presbytery of Albany and of the Presbyterian Church.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JUNE 15.

Mrs. Dr. J. Stedman as leader read John 15. Miss Stanwood had just returned from the meeting of Berkshire Branch at Pittsfield, where the full attendance made it necessary to move from the chapel into the church. The president, Mrs. E. J. Giddings, under the shadow of her recent affliction, was unable to be present, but sent as her special message to the branch the words of Isaiah, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Mrs. Thompson read the calendar topics for the week, all referring to Micronesia, as on the previous week. Friday's topic was prayer "that ruling powers in the islands may not hinder Christian work." In this connection it was interesting to listen to Mrs. F. E. Rand, who has just returned. Not allowed to live in Ponape and carry on their chosen work, Mr. and Mrs. Rand and Miss Foss settled in Mokil, one of three low coral islands near Ponape. Living at first in a native house they then built the best house they could with a scanty supply of lumber, the natives giving the labor and finishing it in a month, the women lending their aid by clearing the land and making thatch for the roof. They had a school with an average attendance of sixty, the pupils providing the missionaries with native food during term time and at other times the church members furnishing it. When Mrs. Rand's health failed and they were obliged to come away, a crowd gathered upon the beach, women and children clinging to her and Miss Foss, saying, "Who will teach us now? Do not throw us away." Thus they had been kept away from Ponape and hindered from doing the best work by Spain's representatives there. In spite of these hindrances the king of the most powerful tribe on Ponape was doing all he could to encourage Christian work, although the missionaries remember the time when he was the very terror of the island.

Miss Child read extracts from Mrs. Garland's journal written during the trip among the Marshall Islands, showing their experience with German authorities who, suspicious of the influence of Dr. Pease, forbade the natives celebrating the Fourth of July. When it was suggested that the emperor's birthday would do as well the commissioner had to admit that he was ignorant of the date.

Miss Mary M. Root of Madura spoke of the help which the English government gives their mission work in many ways, but of the horror of its having allowed hook-swinging to be revived.

EDUCATION.

— Dr. Olaus Dahl, for seven years an instructor at Yale and of late the head of the department of Scandinavian language and literature, has accepted a similar position at Chicago University.

— Rev. Judson Tittsworth, D. D., of Milwaukee, Wis., preached the baccalaureate sermon and Rev. W. F. Day of Ottawa, Ill., gave the annual missionary address at Rockford College, Rockford, Ill., June 10.

— Adelphi Academy, Brooklyn, has done well in creating a chair of civil government and in selecting and persuading Dr. Lewis G. Janes, president of the Brooklyn Ethical Association, to serve as its incumbent.

— Mrs. Julia Josephine Irvine, M. A., Cornell, '75, and a former student at Leipzig and Bologna, will serve as acting president of Wellesley College during the coming year. Since 1890 she has been professor of Greek language and literature at Wellesley.

— A larger attendance than ever before as well as the quality of the school work are indications that the year which has just closed has been the most successful in the history of Lake Charles College, Lake Charles, La. The management of the school has devolved upon Prof. L. F. Bickford.

— Vassar College graduated a class of seventy-two last week, the largest in the history of the institution. The board of trustees report a reduced debt, and decide adversely against the petition of alumnae for opportunity to secure the title of Ph. D., believing that the work can be done better in and by the larger universities.

— The school for young ladies established in Philadelphia some years ago as the Wellesley School, and subsequently known as the Walton School, has come under the care of Rev. Dr. and Mrs. James R. Danforth as principals, who have had exceptional training for such a work. In addition to their fine and broad scholarship they have lived abroad for several years and made careful study of the most approved methods in the best schools in Europe and at home.

— Rollins College, Winter Park, Fla., closed a successful year, May 31, with one graduate from the classical course, a daughter of ex-President Hooker. Three were graduated from the department of music and five from the academic department. President Fairchild preached the baccalaureate sermon and Rev. J. A. Clifton of Charleston, S. C., made the Commencement address. Rollins maintains its high standard, and while it is impossible that it should offer the "optional" advantages of a large university, its curriculum, as far as it goes, is parallel to and upon the same grade as courses in more prominent institutions. Its advantages appeal to students who are not able to prosecute their work in the more rigorous climate of the North.

— The Berkeley School, Boston, has just completed its tenth year, with a larger attendance than ever before. It has prepared students for the leading New England colleges and during its ten years has had connected with it over 700 pupils, with an average of about 140 a year. It has commodious rooms, three well arranged courses of study and competent teachers. Principal J. B. Taylor is a graduate of Harvard and of Andover Seminary and came to Boston after a professorship of two years at Bowdoin. His experience of several years as teacher at the Chauncey Hall School was followed by the founding and successful administration of the institution of which he has been from its beginning at the head, two other gentlemen being now associated with him.

— A good class of students and an efficient faculty have made the past year a prosperous one at Whitman College, Walla Walla, Wn. Three young men graduated from the classical course, one of whom is preparing for foreign

missionary service. Commencement week was made notable by a rally of the friends of the institution, called together by President Eaton, who realizes that the college has reached a crisis. Although many were hindered by the floods, there was a good representation from the churches of Puget Sound and Central Washington. Rev. C. L. Diven of Olympia gave the Commencement address. Dr. Pierson of Chicago has made the college an offer of \$50,000 on condition that \$150,000 be raised in addition. A part of this sum has been conditionally pledged by a generous Eastern woman. If this magnificent gift can be secured this Commencement will long be remembered.

—The summer Bible schools, under the direction of the American Institute of Sacred Literature, are assuming large proportions, and there is a tendency toward centering the Biblical instruction in a "school" in summer gatherings not only entirely devoted to religious instruction. Such schools are to be held this summer at Chautauqua, N. Y., July 5-Aug. 16, where instruction is offered in two terms of three weeks each; in the University of Chicago, July 1-Sept. 22, the studies being conducted by the regular instructors; at the Chautauqua Assemblies at Bay View, Mich., July 12-Aug. 15; Crete, Neb., July 3-14; Spirit Lake, Io., July 10-27; Lakeside, O., July 12-Aug. 14; Waseca, Minn., July 11-27, and at Waterloo, Io., July 1-15. At all of these schools an effort has been made to turn the work, especially in the English Bible, toward the life of Christ in order that it may be specially helpful to those who intend to teach the International Sunday School Lessons next year. Where instruction in the Old Testament is given it is chiefly in the line of Messianic prophecy.

DANGEROUS SENTIMENTS.

Jules Simon, who is not a Christian, recently said, "I explain Ravachol by Article 7." Or, in other words, French anarchistic literature and French diabolism are due to the legal whip that has practically eliminated God from the education of young France. How utterly selfish and subversive is the religion of anarchy may be gathered from the following recent utterances of some of the better known French leaders:

There is no morality but liberty.—*Elisée Reclus.*

What anarchists wish is to abolish the legal family.—*Jean Grave.*

The grand idea of universal altruism shall blossom in the red pool of blood at the foot of the guillotine.—*Paul Adam.*

I am an artist, a taster, oftenest an indifferent spectator, of outward things, yet sometimes amusing myself with life. I seek before all else my aesthetic satisfaction. Thus I should like a revolution for the beautiful sights it would give us.—*Laurent Tailhade.*

GLADSTONE'S PHYSICIAN TESTIFIES.

The great physician, Sir Andrew Clark, to whose skill and care the world owes the conservation of Mr. Gladstone's health, died a while ago and his illustrious patient doubtless has missed his care during the ordeal of the past months, when failing sight and the application of the knife have tried his patience and endurance. But the point to be made now is that Dr. Clark was a Christian physician, devout as well as wise. He, with his skill to diagnose disease and its remedy, went not astray in his method of prescribing for souls. Said he:

I hear a man talking about Bright's Disease, "I should adopt such a method." I say, "Very well, let us try it." In that sense, in that sense only, apply this argument to Christianity—try it. Though any man who is arguing with me should show me that the grounds I have taken are unreal or false, or anything else—try it. I believe I am justified in saying that, if tried in the right way, it never fails.

The Congregationalist Services, No. 17*

An Order of Worship for Eventide

"Abide with us for it is toward evening, and the day is far spent."

{ The congregation will please observe carefully the directions printed; }
{ in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

INTRODUCTORY SENTENCES.

MINISTER.—The day goeth away, for the shadows of the evening are stretched out. From the rising of the sun, even unto the going down of the same the Lord's name shall be great; and in every place incense shall be offered unto his name, and a pure offering.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Where two or three are gathered together in my name there am I in the midst of them.

HYMN. { The congregation will rise and sing. }

The day, O Lord, is spent.—DENNIS.

A SERVICE OF CONFESSION.

MINISTER.—Let us draw nigh to God, and he will draw nigh to us. Let us cleanse our hands, and purify our hearts, and humble ourselves in the sight of the Lord.

MINISTER AND PEOPLE IN UNISON.—

I will arise and go to my Father, and say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. I have gone astray like a lost sheep; seek thy servant.

God be merciful to me a sinner.

For the good that I would I do not; but the evil which I would not, that I do. Mine iniquities are gone over my head: as an heavy burden they are too heavy for me.

O Lord, have mercy upon me: heal my soul; for I have sinned against thee.

RESPONSE. { Choir. } { May be omitted when desired. }

Holy, holy, holy, Lord our God most high,
Hear us, we beseech thee, save as we draw nigh.

MINISTER.—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

MINISTER.—Let us pray.

O God, light of the hearts that see thee, life of the souls that love thee, and strength of the thoughts that seek thee: grant us now the joy and comfort of thy presence, when we are assembled to offer up our common supplications, to thank thee for thy goodness, and to enter into sacred communion with thy spirit. Show us the beauty of thy holiness, and reveal the height and depth of thy love. May we with true penitence confess our sins before thee, and earnestly resolve to forsake them. And do thou, O Father, send us hence with a deepened trust, a more assured hope, and a more devoted love to thee and one another. Through Jesus Christ our Lord. Amen.

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The latest investigations by the U. S. and Canadian Governments show the Royal Baking Powder superior to all others in purity and leavening strength.

Statements by other manufacturers to the contrary have been declared by the official authorities falsifications of the official reports.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

MINISTER AND PEOPLE IN UNISON.—

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever. Amen.

RESPONSIVE READING.

MINISTER.—O Lord thou hast searched me and known me.
Thou knowest my downsitting and mine uprising,

PEOPLE.—Thou understandest my thought afar off.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 139: 2-12, 14, 17, 18, 23, 24.

RESPONSE. [This may be omitted when so desired.]

Holy, holy, holy, Lord God of Hosts.

HYMN. [The congregation will rise and sing.]

O God! thy power is wonderful.—MANOAH.

PRAYER. [By the minister.]

BEATITUDES.

ANTHEM. [Choir.] * [Or this hymn may be sung by the congregation while seated.]

* Blest are the pure in heart.—LEIGHTON.

SCRIPTURE LESSON.

HYMN. [The congregation will rise and sing.]

O, Jesus, thou art standing outside the fast closed door.—ST. HILDA.

ADDRESS OR SERMON.

CLOSING SERVICE.

The service is continued by the use of Psalm 21, which is printed in full in the services as published in pamphlet form.

HYMN. [The congregation will rise and sing.]

Abide with me: fast falls the eventide.—EVENTIDE.

PRAYER AND BENEDICTION. [The congregation seated and bowing down.]

MINISTER.—Let us pray. [A brief extempore prayer, or the following prayer, may be said by the minister.]

O blessed God, who neither slumberest nor sleepest, take us into thy gracious keeping for this night, and make us mindful of that night when the noise of this busy world shall be heard by us no more. O Lord, in whom we trust, help us by thy grace so to live that we may never be afraid to die, and grant that at the last, as now, our even-song may be: I will lay me down in peace and sleep, for thou, Lord, makest me dwell in safety.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

OBITUARY.

SAMUEL BACON.

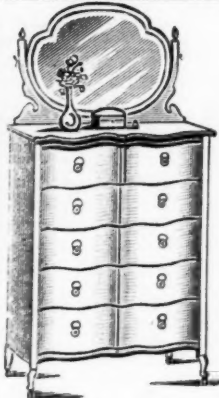
Mr. Bacon died at his home in Newark, N. J., June 1, aged ninety-five years. He was the youngest son of Deacon Andrew Bacon of South Egremont. The little Congregational church in which the father was an officer received to its membership the son when he was twenty-five years of age, while Rev. Gardner Hayden was its pastor, and for many years he was one of the pillars of that church, superintending its Sunday school, leading its choir and contributing largely to its support. In 1854 the vicissitudes of business led him to remove to Binghamton, N. Y., and later to other towns, the last two of which were Jersey City and Newark, N. J., in all of which he was a devoted and liberal supporter of the church. In the church in Jersey City he was elected a deacon and he was wont to refer to his life in that church, of which Rev. Cyrus Pickett was pastor, as the period when he had the highest religious experiences that he had known. The Sunday services and the deeply spiritual prayer meetings, in which he took part with fervor and in which the voices of new converts were not infrequently heard, filled his soul with a joy that abode with him during the after years.

His benefactions to the cause of Christ extended to his last will and testament, in which he remembered the four missionary societies that he regarded as most important. He was a man of quiet but strong energy and will, consecrated to the service of God. He was wise in his business plans and investments. Instead of spending money for his own enjoyment he practiced the most rigid economy that he might help the churches and provide for the future of those dear to him. He was a marvel of persistence in his undertakings. Opposition no more moved him than the waves, driven before the tempest, move the mountain crags against which they beat. In this respect he seemed to have imbibed the quality of the granite hills amid which he spent his early life. After a funeral service at his late home, with appropriate words from his last two pastors, his son Frederick, a Presbyterian clergyman, accompanied the widow and other kindred to his native town, and lovingly laid his remains to rest with the same everlasting hills on which his eyes had rested in childhood to guard his grave.

SAVENA for washing blankets. It leaves them soft and white without blinking.

"My mother had bronchial catarrh for years and nothing did her as much good as Hood's Sarsaparilla."—MISS RHODA RUDMAN, 12 Hammond St., Roxbury, Mass.

HOUSECLEANING done easy with SAVENA.



ART IN FURNITURE.

Among our late studies in old French furniture is this Chiffonière, with its double swell front and its antique prow-like supports to the mirror. It makes a very beautiful piece of furniture, executed in Bird's-Eye Maple or Curly Birch, and with trimmings of polished brass in Eighteenth Century designs.

These 1894 patterns mean nothing until you stop to recall the fact that they were all designed in the early days of the business depression when low price was the first and last consideration. They are simply "studies in Economy," and such values may not reappear in the furniture business in the next half-dozen years.

If you have a single furniture need supply it now.

Send five 2-cent stamps for our General Catalogue, 288 pp., 360 engravings.

PAINE'S FURNITURE CO.,
48 CANAL STREET.

NEAR NORTHERN R. R. STATIONS.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BLODGETT—JONES.—In Brockton, June 13, Edward Dwight Blodgett, A. M., publisher of the Daily Standard, Cortland, N. Y., and Bertha Eveleth, daughter of ex City Treasurer A. T. Jones of Brockton.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BLAKE.—In Westfield, June 13, Elizabeth Stafford, wife of Rev. Lyman H. Blake, pastor of the Second Church.

PAINE.—In Baltimore, June 11, whither she had gone to avail herself of the most skillful surgery, Lizzie Brown, a native of Augusta, Me., wife of Rev. Samuel D. Paine, pastor of the People's Congregational Church, Sanford, Fla., aged 47 yrs. The sufficient tribute to her worth is in her son Ralph of the present graduating class at Yale and her daughter Grace of the Woman's College of Baltimore.

BRIGHAM.—In Shrewsbury, June 11, Mrs. Rebecca W. Brigham, widow of Dr. Adolphus Brigham, aged 83 yrs., 8 mos.

COMMENCEMENT DAYS.

Below is a list of the Commencement and anniversary days of the leading educational institutions.

COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 27
Berea, Berea, Ky.,	June 26
Bowdoin, Brunswick, Me.,	June 27
Colby, Waterville, Me.,	June 27
Dartmouth, Hanover, N. H.,	June 27
Harvard, Cambridge, Mass.,	June 27
Michigan, Ann Arbor, Mich.,	June 28
Middlebury, Middlebury, Vt.,	June 27
Trinity, Hartford, Ct.,	June 28
Vermont, Burlington, Vt.,	June 27
Wesleyan, Middletown, Ct.,	June 27
Williams, Williamstown, Mass.,	June 27
Yale, New Haven, Ct.,	June 27

SEMINARIES AND ACADEMIES.

North Wisconsin, Ashland, Wis.,	June 27
Plunkerton, Perry, N. H.,	June 27
Thayer, Brantford, Mass.,	June 27
Wheaton, Norton, Mass.,	June 27
Williston, Easthampton, Mass.,	June 26

Stopped Growing

In Delicate Health, No Appetite, Stomach Deranged.

Doctor Recommended Hood's, and it Gave Perfect Health.

"My son Warren was sick several months, being all run down and in feeble health. He was confined to the house most of the time; had no appetite, stomach was out of order and

His Growth Was Stopped.

We had a doctor who said the boy needed something to build him up and renovate his blood and that he knew nothing better for such cases than Hood's Sarsaparilla, which he considered an excellent medicine. Since

Hood's Sarsaparilla

taking Hood's Sarsaparilla my boy has been well and thrifty in growth. I attribute the change to Hood's Sarsaparilla and gladly recommend it to all out of health." W. A. HOLMES, Montpelier, Vermont.

Hood's Pills cure all Liver Ills, Sick Headache, Jaundice, Indigestion. Try a box. 25c.

THE BUSINESS OUTLOOK.

The passing or reduction of dividends by such concerns as the Boot Cotton Mills and the New York, New Haven & Hartford Railroad are events of the day, indicating the extent to which profits have been affected by the decline in the volume of business and shrinkage of prices. For twenty years the Boot Mills have paid semi-annual dividends without interruption, the rate ranging from 8 to 10 per cent. For more than twenty years the New Haven Railroad has paid its stockholders 10 per cent., but now it has reduced to 8 per cent. These are the strongest of corporations and when their profits are reduced to the extent indicated the general business world must indeed have hard sledding.

Nor can it be found that there is any material gain in the volume or profits of business. The rubber factories are declared busy, having stimulated some trade by special discounts on summer deliveries. The electrical companies are surprisingly active. Shipments of boots and shoes are better. But the print cloth mills at Fall River continue to pile up goods in stock and the May earnings of 99,000 miles of railroad show a decrease of 17.7 per cent., the heaviest decrease this year.

A better outlook for the settlement of the coal strikes, prospect that the tariff bill will become law before long, and in a shape more satisfactory to business interests than was hoped a few weeks ago, indications that the exports of gold are about over for the season are favorable features of the day.

The statement of the foreign trade of the country in May is suggestive. The exports of merchandise, \$61,000,000, of silver, \$3,750,000, of gold, \$27,400,000, amounted in all to \$92,344,000; while the imports were, of merchandise, \$56,700,000, of silver \$780,000, of gold \$4,280,000, or in all \$61,817,000. The excess of all exports was \$30,527,000 for the month. Exports of merchandise were \$7,800,000 under those of a year ago, a decrease largely due to lower prices of commodities, especially of grain. Imports of merchandise were \$19,200,000 less than a year ago, a shrinkage which shows the extent to which we as a nation are economizing. In eleven months from July 1 to May 31 this country has sent abroad in excess of its imports, in merchandise, gold and silver, the enormous sum of \$248,300,000, this large balance representing without doubt a liquidation of indebtedness of this country to Europe.

REMARKABLE preservation is a characteristic of Borden's Peerless Brand Evaporated Cream. Always the same; is perfectly pure; entirely wholesome; free from substances foreign to pure milk. A perfect product accomplished by a scientific process.

The Pope Manufacturing Company has arranged to run a special limited train of Wagner vestibule cars from Boston to Denver and return on the occasion of the league meet, which will be held in that city Aug. 13-18. The party will be limited to 100 persons and is rapidly filling up. The excursion will be accompanied by Colonel Pope and other officers of the company, and is sure to be a pronounced success.

MALDEN, MASS., Dec. 9, 1891.

F. W. Kinsman & Co.: Kind Friends—I desire my friends to know that by reason of my taking Adamson's Botanic Balsam I have been cured of Asthma, after having, as many of them know, suffered for four years. I would say to all who are troubled in a similar way, that if you desire good health and perfect recovery, do not delay. Buy a bottle of Adamson's Balsam before you sleep.

FRANCIS CAREY.

THE Yellowstone National Park tours planned by Messrs. Raymond & Whitcomb will be more attractive than ever the coming season. There are to be two excursions to the park by way of Colorado, one in July and one in August, embracing an unusually comprehensive round of sight-seeing. Besides spending a week in the park, the tourists are to visit on the outward trip Manitou, the Royal Gorge, Marshall Pass, Glenwood Springs and Salt Lake City, and on the homeward journey Minneapolis, St. Paul, Chicago and Niagara Falls. A descriptive book containing full information may be obtained free of Raymond & Whitcomb, 236 Washington Street, Boston.

Financial.

Money Will Double Itself
in less than 10 years at 7%. At 4% it will take 18. Can you afford to lose 8 years?
Our pamphlet is free.

The Provident Trust Co. 45 Milk Street, Boston, Mass.
Please mention the Congregationalist.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,225,692.00
Reserve for Unpaid Losses, Claims and Taxes.....	886,941.78
Net Surplus.....	1,009,548.33

CASH ASSETS.....\$9,116,182.11

SUMMARY OF ASSETS.	
Cash in Banks.....	\$193,631.78
Real Estate.....	1,363,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,759.37
United States Stocks (market value).....	1,408,550.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,682.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,505.67
Interest due and accrued on 1st July, 1892.....	36,816.18

TOTAL.....\$9,116,182.11

D. A. HEALD, President.
J. H. WASHBURN, Vice-President.
E. G. SNOW, Jr., Secretary.
W. L. BIGELOW, Secretary.
T. E. GREENE, Secretary.
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, July 11, 1893.

Many People

Are making inquiries for a safe investment of funds now lying idle in banks and savings institutions.

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Topic, June 24-30. Hindrances to Gospel Success Abroad—How Overcome Them? Acts 18: 5-11; 20: 17-27.

Greater or less than seventy-five years ago? Success abroad dependent on spirituality at home. (See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

In how many little towns where there might be one strong church there are three or four, with poorly paid ministers and poorly equipped churches, yet with an aggregate expenditure which would provide better preaching, better music, a better edifice and leave a liberal amount for missionary work! A reunion of Christendom would be an enormous gain in men, in money, in missionary success, and, better than all, would save unseemly strife between churches, and stop the mouths of scoffers. There would be some loss, of course, but none worth counting beside the gain.

Yet there have been divisions in the church from the beginning, and those in the apostolic days were possibly not less bitter than in our own. Yet mightily grew the word of God and prevailed. We must not make the mistake of imagining that no good can be done through a bad system. He who organizes a sect of his own as a protest against sectarianism but shows how "extremes meet." More than one instance could be cited in which such a man has ultimately been excluded from his own made-to-order-unsectarian-sect. Come-outism is not re-union, and universal hostility is not catholicity.

It is possible for a Congregationalist to hold the centrifugal and centripetal forces of his denominational adherence in equilibrium. He may have, and ought to have, a staunch denominational loyalty, and a supreme regard for the progress of the church universal. He may, and should, support the missionary societies of his own denomination, and labor all the while for union. Our sin as a body has been a vacillating adherence to our own faith, rather than excessive denominational spirit.

The church of the future is not likely to unite on any external ordinance, either baptism by any given mode or ordination by any given body. To us it seems that there can be no better basis of union than the independence of the local church, the equality of all its members, the sisterhood of all churches, and the supremacy of the Bible and of conscience. If Christendom can unite upon such terms as these, we need not dispute about the name by which it shall be called.

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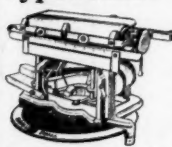
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LONGFELLOW'S TRIBUTES TO BOW-DOIN PROFESSORS.

When Longfellow went to Brunswick to celebrate, with thirteen of his classmates, the fiftieth anniversary of his graduation, he voiced, in his noble poem, *Morituri Salutamus*, read at that jubilee, his appreciation of the teachers from whom he, in common with hundreds of other students, had received instruction and inspiration. These are his words:

Whose simple lives, complete and without flaw,
Were part and parcel of great nature's law;
Who said not to their Lord, as if afraid,
"Here is Thy talent in a napkin laid,"
But labored in their sphere, as men who live
In the delight that work alone can give.
Peace be to them, eternal peace and rest!
And the fulfillment of the great behest:
"Ye have been faithful over a few things,
Over ten cities shall ye reign as kings."

And of Professor Packard, who, on that memorable day, sat on the platform, he said:

They are no longer here; they all are gone
Into the land of shadows, all save one.
Honor and reverence and the good repute
That follows faithful service as its fruit
Be unto him whom living we salute.

This was his offering to the memory of Professor Cleaveland:

Among the many lives that I have known,
None I remember more serene and sweet,
More rounded in itself and more complete,
Than his, who lies beneath this funeral stone.
These pines, that murmur their low monotone,
These walks, frequented by scholastic feet,
Were all his world; but in this calm retreat
For him the teacher's chair became a throne.
With fond affection memory loves to dwell
On the old days, when his example made
A pastime of the toil of tongue and pen;
And now, amid the groves he loved so well
That naught could lure him from their grateful shade,
He sleeps, but wakes elsewhere, for God hath said,
Amen.

SUGGESTIONS TO USHERS.

These hints, issued on a printed slip for the benefit of the ushers in the First Congregational Church in Appleton, Wis., are well worth general circulation:

1. Be at your post thirty minutes before time for service.
2. Know the numbers on the pews in your section.
3. Be careful and reserve seats when requested to do so.
4. Fill your front seats first.
5. Know how many each pew will seat, and see that it is filled when the house is crowded.
6. Make an effort to seat friends together.
7. Give strangers the best seats, and see that they have a hymn-book or program.
8. The head usher should make it his business to direct the ushering. He should see that the house is evenly seated and that collectors do their work properly.
9. Never seat any one during prayer or the rendering of special music.
10. Be prompt in starting the collection, but go slow when taking it, and be careful that you slight no one.
11. In returning collection, let four go down each main aisle, reaching the front at same time.
12. Keep the air good. If it becomes close, open windows while singing.
13. Be quiet in all your work.

BIOGRAPHICAL.

REV. LEVI LANKTON FAY.

Mr. Fay was born in Westboro, Mass., June 23, 1813. He graduated from Marietta College in 1840 and from Lane Theological Seminary three years later, receiving the first license issued by the Marietta Conference. When the churches in Cornersville and Moss Run, O., were organized, in 1843, Mr. Fay assumed pastoral charge of them as a missionary of the A. H. M. S. In a circuit of thirty miles he preached regularly in several places, besides occasional services in schoolhouses. For thirty-four years he had the pastoral oversight of the church at Moss Run, and for fifteen years of the Marietta Second, Cornersville and Cedar Narrows churches, which he had been instrumental in organizing.

In 1877, owing to ill health, Mr. Fay was obliged to give up his active duties as pastor, but, up to the time of his death, at the age of eighty years, he often preached and was superintendent of a Sunday school. The character of the people in that county has been wonderfully influenced by the example and teaching of this venerable pastor.

REV. BERNARD PAINE.

Mr. Paine, pastor of the church in Old Saybrook, Ct., died suddenly of heart failure, June 11. He was born at East Randolph, Mass., Sept. 11, 1834.

He graduated at Dartmouth in 1863 and at Andover in 1866, having studied at Union Seminary, New York, in 1863 and 1864. His Massachusetts pastorates were in New Bedford, Foxboro, West Barnstable and Sandwich. In 1885 he became pastor of the church in Old Saybrook, where he served with ability and fidelity.

AN APPRECIATIVE PEOPLE.

At a business meeting of the Chestnut Street Congregational Church, Lynn, Mass., held on June 8, 1894, the following resolutions were read and adopted upon the resignation of the pastor, Rev. C. C. Watson, which resignation was accepted:

Whereas, In the providence of God, it has been deemed advisable by our beloved pastor, Rev. C. C. Watson, to dissolve his pastorate between this church and society, therefore,

Be it resolved, That with cheerfulness we testify to his faithful and untiring service to Christ and His Church during his five years' labor of love among us and in this city; to his unflinching thoroughness in the proclamation of divine truth and in declaring the whole counsel of God; to his untiring zeal and earnestness in all that pertains to the interests of the Redeemer's kingdom; to his Christian manliness; to his tender sympathy with the distressed and sorrowing in their seasons of deep affliction; to his just and upright life, not only among us but wherever in the providence of God he has been called to administer the interests of His church; to the universal respect, love and esteem of all who know him to be a fearless exponent of gospel principles.

And be it further resolved, That we have ever found him wise in counsel, and ready at all times to aid in every way whatever would enhance and extend our interests as a church and people; to his soundness in Christian doctrine; to his high scholarly attainments and great clearness in teaching the word of life.

And be it further resolved, That while we profoundly regret the loss of this most excellent pastor and man of God and his estimable family, in connection with their valuable services as Christian workers in the church, with willing cheerfulness do most heartily recommend him to all the churches of Christ as a tried and true servant of God and as a workman that needeth not to be ashamed, rightly dividing the word of truth.

And be it further resolved, That ample space be given on the church records for the transcribing of these resolutions, and that the same be published in the *Congregationalist* and in the *Lynn City Item*.

REV. D. L. CRAFTS,
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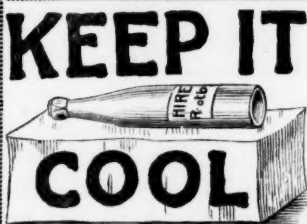
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Notices.

Religious and ecclesiastical notices in an abbreviated form
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notices in full is ten cents a line (eight words to the line).

AFTER June 29 the Friday morning prayer meeting
in the rooms of the Woman's Board of Missions will be
suspended until September.

CONGREGATIONAL MINISTERIAL BUREAU, organized
1874, furnishes churches with Sabbath supplies, stated
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THE Congregational Church of Osceola, Lewis Co.,
N. Y. (a mission church), desirous of making their ser-
vices more interesting with singing, are badly in need of
hymn-books. Any church having old copies of Songs
for the Sanctuary would confer a favor by correspond-
ing with William C. Spicer at the above address.

THE Second Congregational Church of East Douglas,
Mass., will be without a pastor, July 1, and desire to
candidate. C. A. HUNT, Secretary Supply Committee.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Con-
gregational House. Miss Ellen Carruth, Treasurer;
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MINISTERIAL RELIEF.—In order to afford a little
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sionaries and ministers, the National Council of the
Congregational Churches of the United States (a body cor-
porate chartered under the laws of the State of Connecticut)
here insert the bequest, to be used for the purpose of Min-
isterial Relief, as provided in the resolution of the National
Council of the Congregational Churches of the United States
at its session held in Chicago in October, 1888.

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Contributions to sustain its work are solicited, and re-
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